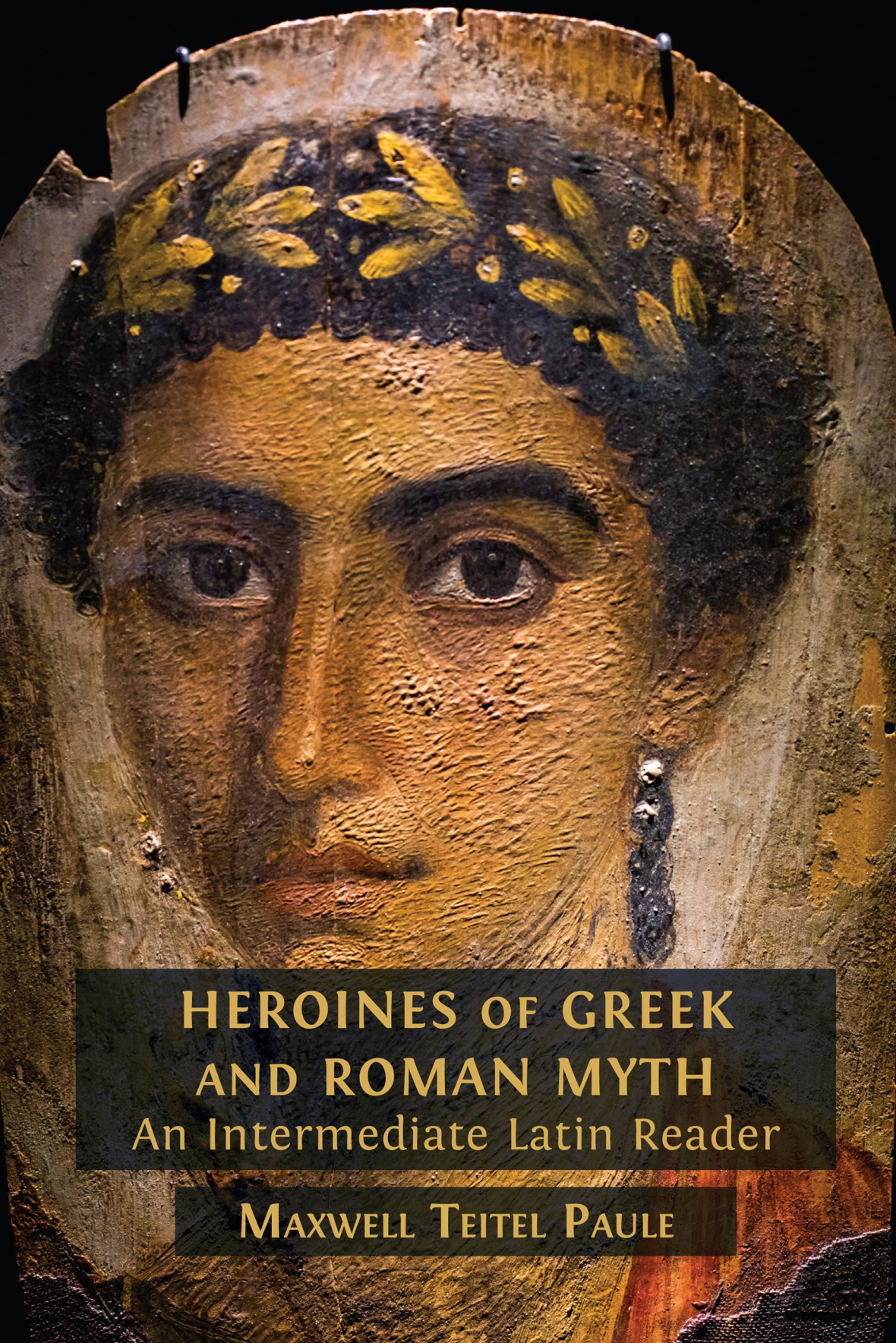




**HEROINES OF GREEK  
AND ROMAN MYTH**  
An Intermediate Latin Reader

**MAXWELL TEITEL PAULE**

# HEROINES OF GREEK AND ROMAN MYTH



# Heroines of Greek and Roman Myth

An Intermediate Latin Reader

*Maxwell Teitel Paule*



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*For Lisl and Becky*

*None of this was possible without you*





# Acknowledgements

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Karla Bivens, who brought these stories to life with her illustrations, has been incredible to work with and I am so thankful for her research and artistic expertise.

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# A Note to Readers

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The majority of narratives Latin students typically encounter from Greek and Roman myth are about men, and when women are present in those narratives they are frequently relegated to supporting roles, are the subject of sexual assault, or both. This book is designed to enable you to read Latin about women in classical myth without also needing to navigate narratives of sexual assault. Far from being a taboo or particularly sensitive topic, stories of violent, coercive, and/or covert sexual assault feature prominently in multiple Greek and Roman civic identity myths; Leda and the swan, Zeus and Alcmena, the Sabine women, and Lucretia are all examples of such stories. This is not to say that those narratives are not valuable or worth reading; it is simply a principle of this book that mastering indirect statement is difficult enough without also needing to grapple with the trauma of rape.

This Latin reader thus features stories of nine women from Greek and Roman myth. These stories, adapted from ancient sources, increase in complexity over the course of the book, with the initial stories being comparatively simple and the latter ones approaching the complexity of classical Latin as it was written. So as to not privilege vocabulary from any one introductory textbook and to make the benefits of this book most broadly applicable for all intermediate Latin students, *Heroines of Greek and Roman Myth* utilizes whenever possible the vocabulary from the thousand most common Latin words (as found on Dickinson College's Latin Core Vocabulary list). Terms that do not appear on that list are glossed in-line to facilitate the experience of reading rather than translating the text.

As a whole, the book is designed to ease you in your transition from translating textbook Latin to reading unadapted classical Latin prose. It assumes prior familiarity with core grammatical constructions so does

not contain grammar lessons, but it does intentionally reinforce certain key concepts through repeated exposure. One result of this it is that early chapters might feel overly simplistic as their grammar and word order hews more closely to what is found in anglophone Latin textbooks, but since the goal is always to increase your fluency, I find that there is still value in easily-legible text that reinforces core vocabulary and grammar. In later chapters, the grammatical complexity and word order shifts to more closely resemble what you will encounter in classical Latin prose (e.g. prepositions begin to appear within noun/adjective phrases rather than constantly preceding them, and directionality is sometimes indicated merely via case rather than with prepositions) but it should still be easily comprehensible.

While I hope this book will be an enjoyable read at any time, it will likely be most useful to read at the end of your introductory Latin unit, or at the beginning of an intermediate one – perhaps alongside a speech from Cicero or an excerpt from Caesar’s commentary on the Gallic war.







Fig. 1. Atlanta. Illustrated by Karla Bivens, 2025.

# Atalanta

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## Introduction

There are three myths typically told about Atalanta: one focuses on her incredible childhood being raised in the woods by a bear and later by hunters; another tells of her exploits as a hunter and her participation in the famous Calydonian boar hunt alongside such notable heroes as Theseus, Peleus, and Castor and Pollux; the final myth highlights her speed, which she (in her desire to remain unmarried like Artemis) uses to challenge any potential suitors to a footrace in which victory means marriage, and loss means their death.

There are (technically) two Atalantas from Greek myth: Atalanta, daughter of Iasus, is an Arcadian while Atalanta, daughter of Schoeneus, is Boeotian. Some ancient authors (e.g. Ovid) make a clear distinction between the two, associating one with the Calydonian boar hunt and the other with the deadly marital footrace, but other authors (e.g. Apollodorus) either conflate the two or apply details from one to the other without consistency. Scholars generally assume that – rather than the Arcadian/Boeotian discrepancy being evidence of two discrete characters from Greek myth who were both athletic hunters associated with Artemis and each coincidentally named Atalanta – it is much more likely that these two Atalantas are simply local versions of the same mythical figure.

## Adaptation Notes

The story here is a pastiche of separate narratives from Diodorus Siculus, Aelian, and Ovid that I have combined to present Atalanta's life in three snapshots representative of her most popular myths: her early childhood being raised in the woods, her participation in the Calydonian boar hunt, and her footrace against Hippomenes. This adaptation hews

fairly closely to many of the details outlined in the original sources and most omissions are for the sake of simplicity (both narrative and linguistic), with two notable exceptions. In the first (as noted above) I have condensed into a single entity the two Atalantas of ancient myth, and in the second, I have chosen not to include here a conclusion of Atalanta's life (narrated in Apollodorus, Hyginus, and Ovid) in which she and Hippomenes are turned into lions after having sex. Her loss of the footrace and subsequent reluctant marriage to Hippomenes feels demoralizing enough without the addition of further divine torment – although it is worth noting that some scholars have interpreted this transformation not as a punishment but as an empowering means to enable Atalanta to continue hunting after her marriage (albeit as a lion), rather than being forced into a domesticity she acvutely rejected.

Sources: Diodorus Siculus's *Bibliotheca Historica*. 4.34.2; Aelian's *Varia Historia* 13.1, Ovid's *Metamorphoses*. 8.270f. and 10.560f.

Grammar highlighted: declensions 1 – 3, present active system of verbs

## Capitulum Primum: Atalanta

### Pars I

Haec est fābula dē Atalantā, filiā Iāsī, quae ōlim in Arcadiā vīvēbat.

Cum Atalanta nāta est, pater eius nōn gaudēbat. "Filiū, nōn filiā, volō!" Iāsus dīcēbat. Atalantam igitur **pāstōrī** (*shepherd*) dat et iubet eum "interfice hanc **infantem** (*baby*)!" Pāstor īnfantem recipit et eam ad Montem Parthenium affert, sed īnfantem nōn interficit. Fontem sānctum invenit (quem dea Diāna dīligit) et ibi Atalantam pāstor **relinquit** (*leave/abandon*). "Ō Diāna," ille ōrat, "Cōservā hanc īnfantem, sī tibi placet!" Subitō, **ursa** (*bear*) magna ē silvīs ēvenit! Pāstor timet et clāmat, tunc ad urbem rūsus currit. Ursa autem Atalantam nōn interficit sed **alit** (*nourish/raise*)! Itaque ursa fit māter Atalantae.

Post multās **mēnsēs** (*months*), quīdam **vēnātōrēs** (*hunters*) Atalantam cum ursā vident. Prīmō timent, et rogant "interficietne ursa īnfantem?" Diū ursam spectant et cum ea in silvās it, vēnātōrēs īnfantem capiunt. Eam auferunt et eī nōmen Atalantam dant. Eam in montibus cum sociīs suīs alunt. Post paucōs annōs, Atalanta ex **īnfantiā** (*infancy*) ad **pueritiā** (*childhood*), tum ex pueritiā ad **adulēscēntiā** (*adolescence*) crēscit. Nunc fēmina est et cum vēnātōribus (quī eam

alēbant) nōn diūtius vīvere vult. Illōs virōs igitur relinquit et **antrum** (*cave*) **dēsertum** (*isolated*) in altīs montibus Arcadiae invenit. Antrum arboribus antiquīs cīnctum est, et flūmen **frīgidum** (*cold*) prope fluit quod aquam arboribus Atalantaeque dat. Hoc antrum Atalantae domus est, et in hōc locō Atalanta sōla vīvēbat et gaudēbat.

Mox Atalanta fit **vēnātrīx** (*huntress*) optima. Celeris per silvās montēsque currit, et animālia multa **arcū** (*bow*) **hastā**que (*spear*) petit. **Carnem** (*flesh*) eōrum **edit** (*eat*) et prō vestibus **pellēs** (*pelts/skins*) habet. Diānae similis est, nam **vēnātiōne** (*the hunt*) gaudet et virōs vetat. Celerrima est, neque animal neque vir Atalantam **praecurrere** (*outrun*) potest; et cum ea ipsa fugere vult, nēmō eam capere potest. Fortior quam plūrimae fēminae est, et maximōs animōs omnium in Arcadiā habet. Etiam fōrma Atalantae **mīrābilis** (*marvelous*) est, quia eam fēminae virīque saepe laudābant. Atalanta neque **timida** (*shy*) neque **ignāva** (*cowardly*) est quod semper currēbat aut animālia petēbat. Ergō, in Arcadiā Atalanta nota est propter celeritātem virtūtemque fōrmamque. Quisquis eam videt et amōrem et timōrem sentit.

## Pars II

**Intereā** (*meanwhile*) in Calydōniā, frūctūs Rēgis Oenēi optimē et **abundē** (*plentifully*) crēscēbant. Tōtus populus Calydōniae gaudēbat, et Rēx Oenēus dōna pulchra omnibus dīs offerēbat. Ēheu! Diānae dōnum pulchrum rēx nōn offerēbat! Diāna igitur magnam īram habet et in Calydōniam **aprum** (*boar*) ingentem mittit. Iste aper tam magnus quam **taurus** (*bull*) est, eius oculī flammā ārdent, **dentēs** (*teeth/tusks*) tam longī ācrēsque quam hastae sunt! Multās mēnsēs hoc animal agricolās in agrīs petēbat, atque **vīcānōs** (*villagers*) in **vīcīs** (*villages*). Aper in frūctūs **olivās**que (*olives*) arboresque **saevit** (*attack/savage*), etiam in pecora et canēs! Nihil ac nēmō horribilem aprum **sistere** (*to stop*) potest. Ergō, cīvēs Calydōniae ad Rēgem Oenēum fugiunt et auxilium **expetunt** (*demand*).

Tandem Meleager, filius Rēgis Oenēi, manum vēnātōrum fortium quaerit. “Quis mēcum istum aprum interficere potest?” rogat. Ex omnī parte **orbis terrārum** (*world*) fortēs ad Calydōniam adveniunt. Veniunt filii Thestii (quī **avunculī** [*maternal uncles*] Meleagrī ipsius sunt); veniunt atque **geminī** (*twins*) Castor Pollūxque (frātrēs Helenae Clytemnestraeque), Iāsōn (quī Mēdēam **in mātirimōnium dūcet** [*to marry*]), Thēseus (quī Hippolytam in mātirimōnium dūcet), Caeneus (ōlim fēmina erat, nunc vir est), Pēleus (marītus dīvae Thetidis), et

celeris Atalanta. Illī vērātīcī **tunica** (*cloak/tunic*) **simplice** (*unadorned*) **fībulā** (*pin*) **nexa est** (*bound*), et **crīnēs** (*hair*) in **nōdō** (*knot*). Atalantae ab **umerō** (*shoulder*) **sagittae** (*arrows*) pendunt, et in manū arcum illa habet. In vultū Atalantae decus est et fēminae et virī.

Haec manus vērātōrum aprum per agrōs, trāns flūmina, et tandem in **dēnsissimam** (*densest*) silvam premit. Ibi omnēs aprum gladiō, hastā, et arcū pugnant. Ecce! Atalanta prīma **mōnstrum** (*monster*) ingēns vulnerat! Multās hōrās longās, manus vērātōrum animal pugnat et dēnique aper mortuus iacet. Propter Atalantae virtūtem animōsque, huic Meleager **praemium** (*reward/spoil*) dat optimum: pellem aprī Calydoniae. Avunculī Meleagrī autem irātī sunt. “Illam pellem merēmus nōs!” istī duo virī clāmant. “Nōs fortēs mīlītēs sumus, et Atalanta modo puellula est!” Meleager istīs duōbus pellem nōn dat, sed dīcit “Atalanta dignissima huius praemī est, vōs **minimē** (*not at all*).” Subitō, Meleager istōs duōs virōs interficit, nam – **tametsī** (*even though*) avunculī suī erant – Meleagrī **admīrātiō** (*respect/admiration*) Atalantae maior quam amor gentis est.

### Pars III

Ōlim Atalanta **ōrāculum** (*oracle*) **cōsulēbat** (*consult*) et **ōrāculum respōnsum** (*response*) dabat: “Atalanta, fuge **mātrimōnium** (*marriage*)! Tibi marītus nocēbit et tē Venus fallet.” Ōrāculī respōnsum Atalantam terrēbat, et haec in animō habet vītā agere in montibus **silvōsīs** (*wooded*) Arcadiae, ubi sunt virī nullī. Tamen, magna manus **procōrum** (*suitors*) ad hanc adveniēbat, quae verbīs acerbīs illōs **expellēbat** (*reject*): “nūllum marītum habēbō,” dīcēbat Atalanta, “nisi celeriōrem quam mē. Ergō, sī quis vult mē in mātrimōnium ducere, iste mē superāre in **cursū** (*race*) dēbet. Sī **vincet** (*win/succeed*), ille mē in mātrimōnium dūcet. Sī vincam ego, illum ad mortem dūcam.” Cursūs **condiciō** (*condition*) **dīra** (*cruel*) erat, sed manus procōrum nōn mōta est. Multī virī cum Atalantā cursū **certābant** (*compete*). Hī omnēs mortuī sunt.

Intereā quīdam Hippomenēs, quī iuvenis est et superbus, per Arcadiam iter facit et fāmam cursūs dīrī audit. Hic manūs procōrum nōn intellegit et illās **dēridet** (*mock*): “Cūr uxōrem tam **periculōsam** (*dangerous*) petītīs?” rogat. “Nulla fēmina tantī<sup>1</sup> est.” Tunc Hippomenēs Atalantam videt; nunc intellegit. “Errābam! Illius fēminae glōriam nōn intellegēbam.” Dum illam spectat et laudat, **tuba** (*trumpet*) signum

1 Genitive of price.

cursūs dat. Multī iuvenēs cum Atalantā currere incipiunt. Mox Atalanta prīma ad **mētām** (*goalpost*) advēnit; illa **palmam** (*palm leaf/prize*) victōriae recipit et omnēs iuvenēs ad mortem dūcit.

Hippomenēs immōtus mortibus iuvenum **audācter** (*boldly*) surgit et Atalantae dīcit, “Ubī glōria victōriae facilis ab iuvenibus **ignōbilibus** (*unknown/unimportant*) est? Certā mēcum cursū! Ego filius Megareī, filiū Onchēstī, sum. Neptūnus, omnium marium **rēgnātor** (*ruler*), meus **prōgenitor** (*ancestor*) est! Ego igitur regis undārum **nepōs** (*descendant*) sum! Ego ipse clāriissimus virtūte animīsque sum! Tū, sī mē cursū superābis, fāmam magnam et aeternam recipiēs nam ego Hippomenēs **invictus** (*unbeaten*) sum.”

Nec **audācia** (*arrogance*) nec parentēs Hippomenae Atalantam movent. Tamen, populus cursum magnā vōce poscunt. Nunc Hippomenēs deae Venerī vōta facit: “Venus, amōris dea, tē ōrō! Tuus **supplex** (*suppliant*) sum! Iuvā mē et dā mihi **veniam** (*favor*)!” Venus Hippomenam audit et **adnuīt** (*nods in agreement*). **Clam** (*secretly*) dea huic tria aurea **māla** (*apples*) dat et dīcit: “**Mōmentō temporis** (*When the time is right*) iace haec mala ad pedēs Atalantae. Victōriam ferēs!”

Mox tuba signum cursūs dat. Atalanta Hippomenēsque celeriter currere incipiunt. Populus clāmat et iuvenem Hippomenam<sup>2</sup> laudat: “Curre, Hippomenēs! Celer fortisque es! Victōriam certē ferēs! Superā puellulam!” Atalanta sententiās populī nōn cūrat, sed verba ōrāculī in animō habet; nunc etiam celerius currit. Hippomenēs Atalantam superāre nōn potest. Hic fessus est et exclāmat: “Venus, iuvā mē!” Tunc is aurea mala ad pedēs Atalantae iacit. Atalanta illa videt et mōta est **admīrātiōne** (*wonder*). Dēsinit currere et mala **dīligenter** (*carefully*) legit. Subitō Hippomenēs illam **praeterit** (*passes by*). Populus iterum clāmat; nunc Hippomenēs etiam celerius currit. Atalanta Hippomenam superāre nōn potest. Illa fessa est propter pondus aureōrum malōrum. Hippomenēs prīmus ad mētām advēnit; hic palmam victōriae recipit. Tandem celeris Atalanta dolīs Veneris Hippomenaeque **victa** (*beaten*) est.

#### Discussion Questions:

1. Why would Atalanta’s father not want a daughter?
2. Why were Meleager’s uncles so upset at Atalanta’s reward?
3. Is Hippomenes worthy of marrying Atalanta?

2 While Greek names (like Hippomenes) often use Greek case endings – even in Latin – this book uses Latinized forms for the sake of clarity.

|                                     |                                                                   |
|-------------------------------------|-------------------------------------------------------------------|
| Abundē                              | abundantly, copiously                                             |
| Admīrātiō, -ōnis; f.                | wonder, admiration, regard                                        |
| Adulēscēntia, -ae; f.               | adolescence                                                       |
| Alō, alere, aluī, altum             | to nourish, raise                                                 |
| Antrum, -ī; n.                      | cave                                                              |
| Aper, aprī; m.                      | boar                                                              |
| Arcadia, -ae; f.                    | Arcadia, a region of Greece in the central Peloponnese            |
| Atalanta, -ae; f.                   | Atalanta, a hunter of Greek myth                                  |
| Audācia, -ae; f.                    | boldness, arrogance                                               |
| Audāx, audācis                      | bold, daring, arrogant                                            |
| Avunculus, -ī; m.                   | maternal uncle                                                    |
| Caeneus, -ī. m.                     | Caeneus, a Greek hero                                             |
| Calydōnia, -ae; f.                  | Calydon, a region in Greece                                       |
| Carnis, -is; f.                     | flesh                                                             |
| Castor, -ōris; m.                   | Castor, twin brother of Pollux, both Greek heroes                 |
| Certō, certāre, certāvī, certātus   | to compete                                                        |
| Clam                                | secretly, in private                                              |
| Clytemnestra, -ae; f.               | Clytemnestra, sister of Helen and wife of Agamemnon, a Greek hero |
| Condiō, -ōnis; f.                   | condition, term, contract                                         |
| Cōsulō, cōsulere, cōsuluī, cōsultus | to consult, ask information of                                    |
| Crīnis, -is; f.                     | hair                                                              |
| Cursus, -ūs; m.                     | race, course, track                                               |
| Dēns, -ntis; m.                     | tooth                                                             |
| Dēnsus, -a, -um                     | dense, crowded, thick                                             |
| Dērideō, dēridēre, dērīsī, dērīsus  | to mock, laugh at                                                 |
| Dēsertus, -a, -um                   | isolated                                                          |
| Diāna, -ae; f.                      | Diana, a goddess of associated with hunting (similar to Artemis)  |
| Diligēns, -ntis                     | careful, attentive                                                |
| Dīrus, -a, -um                      | cruel, harsh, dire                                                |
| Edō, ēsse, ēdī, ēsus                | to eat                                                            |



|                                       |                                                                  |
|---------------------------------------|------------------------------------------------------------------|
| Expellō, expellere, expulī, expulsus  | to expel, banish                                                 |
| Expetō, expetere, expetī, expetitus   | to demand, ask for                                               |
| Fibula, -ae                           | pin, brooch, fastener                                            |
| Frīgidus, -a, -um                     | cold                                                             |
| Geminus, -a, -um                      | twin                                                             |
| Hasta, -ae; f.                        | spear                                                            |
| Helena, -ae; f.                       | Helen, sister of Clytemnestra and wife of Menelaus, a Greek hero |
| Hippolyta, -ae; f.                    | Hippolyta, queen of the Amazons                                  |
| Hippomenēs, -ae; m.                   | Hippomenes, a Greek hero                                         |
| Iāsōn, -onis; m.                      | Jason, a Greek hero and leader of the Argonauts                  |
| Iāsus, -ī; m.                         | Iasus, an Arcadian king                                          |
| Ignāvus, -a, -um                      | lazy, cowardly                                                   |
| Ignōbilis, -e                         | unknown, obscure                                                 |
| In mātrimōnium dūcere                 | to marry                                                         |
| Īnfāns, -ntis; m/f.                   | baby, infant                                                     |
| Īnfantia, -ae; f.                     | infancy                                                          |
| Intereā                               | meanwhile                                                        |
| Invictus, -a, -um                     | unconquered                                                      |
| Mālum, -ī; n.                         | apple                                                            |
| Mātrimōnium, -ī; n.                   | marriage                                                         |
| Mēdēa, -ae; f.                        | Medea, a powerful sorceress                                      |
| Meleager, -grī; m.                    | Meleager, a Greek hero                                           |
| Mēnsis, -is; f.                       | month                                                            |
| Mēta, -ae; f.                         | goalpost                                                         |
| Minimus, -a, -um                      | least, littlest                                                  |
| Mīrābilis, -e                         | marvelous, wondrous, amazing                                     |
| Mōns Parthenius, montis Partheniī; m. | Mount Parthenion                                                 |
| Mōnstrum, -ī; n.                      | monster, portent                                                 |
| Nectō, nectere, nexuī, nexus          | to tie, bind                                                     |
| Nepōs, -ōtis; m/f.                    | descendant                                                       |
| Nōdus, ī; m.                          | knot                                                             |

|                                               |                                                   |
|-----------------------------------------------|---------------------------------------------------|
| Oenēus, Oenēī; m.                             | Oeneus, king of Calydon, father of Meleager       |
| Olīva, -ae; f.                                | olive                                             |
| Ōrāculum, -ī; n.                              | oracle, oracular response                         |
| Orbis terrārum                                | the world                                         |
| Palma, -ae; f.                                | palm (branch), palm (of the hand), award          |
| Pāstor, -ōris; m.                             | shepherd                                          |
| Pēleus, -ī; m.                                | Peleus, a Greek hero and father of Achilles       |
| Pellis, is; f.                                | pelt, hide                                        |
| Periculōsus, -a, -um                          | dangerous                                         |
| Pollūx, -ūcis; m.                             | Pollux, twin brother of Castor, both Greek heroes |
| Praecurrō, praecurrere, praecurri, praecursus | to outrun                                         |
| Praemium, -ī; n.                              | spoil, reward                                     |
| Praetereō, praeterīre, praeterī, praeteritus  | to pass by                                        |
| Procus, -ī; m.                                | suitor, wooer                                     |
| Prōgenitor, -ōris; m.                         | ancestor                                          |
| Pueritia, -ae; f.                             | childhood                                         |
| Rēgnātor, -ōris; m.                           | ruler                                             |
| Relinquō, relinquere, reliquī, relictum       | to leave, abandon                                 |
| Respōnsum, -ī; n.                             | response, answer                                  |
| Saeviō, saevīre, saevīvī, saevītus            | to savage, attack                                 |
| Sagitta, -ae; f.                              | arrow                                             |
| Silvōsus, -ā, -um                             | woody, forested                                   |
| Simplex, -icis                                | simple, unadorned                                 |
| Sistō, sistere, stitī, status                 | to cause to stop                                  |
| Supplex, -icis; m/f.                          | suppliant                                         |
| Tametsī                                       | even though, even if                              |
| Taurus, -ī; m.                                | bull                                              |
| Thēseus, -ī; m.                               | Theseus, a Greek hero                             |

|                              |                                                             |
|------------------------------|-------------------------------------------------------------|
| Thestius, -iī; m.            | Thestius, king of Aetolia, maternal grandfather of Meleager |
| Thetis, -idis; f.            | Thetis, a sea nymph and mother of Achilles                  |
| Timidus, -a, -um             | shy, timid, fearful                                         |
| Tuba, -ae; f.                | trumpet, horn                                               |
| Tunica, -ae                  | tunic                                                       |
| Umerus, -ī; m.               | shoulder                                                    |
| Ursa, -ae; f.                | bear                                                        |
| Vēnātiō; -ōnis; f.           | hunt, hunting                                               |
| Vēnātor, -ōris; m.           | hunter                                                      |
| Vēnātrīx, -icis; f.          | huntress                                                    |
| Venus, -eris; f.             | Venus, a Roman goddess associated with sexual desire        |
| Vīcānus, -ī; m.              | villager                                                    |
| Victus, -a, -um              | conquered, beaten                                           |
| Vīcus, -ī; m.                | village                                                     |
| Vincō, vincere, vīcī, victus | to win, conquer                                             |



Fig. 2. Dido. Illustrated by Karla Bivens, 2025.

# Dido

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## Introduction

Dido, queen of the north African city of Carthage, is one of the most famous women from Rome's mythic past. She is most well-known from the *Aeneid*, Vergil's 1st century BCE Latin epic, in which she plays a significant role for the first half of the poem as she gives shelter to the hero Aeneas and his shipwrecked crew, eventually falling in love with him until he abandons her to set sail for Italy. The character of Vergil's Dido – textured as she is with shades of the witch Medea, the hero Ajax, and the Egyptian queen Cleopatra VII – fired the imaginations of authors, poets and musicians for millennia afterwards, and her romance with Aeneas has been the subject of dozens if not hundreds of works of art from paintings to operas.

As with many figures from Greek and Roman myth, Dido is unlikely to be wholly fictionalized. She is mentioned in connection with Carthage by the historian Timaeus of Tauromenium and by Ennius (both of whom predate Vergil), and various other historical and linguistic data corroborate the existence of a pre-Vergilian Dido myth with strong connections to Phoenicia (and to Carthage in particular). Precise dating of the 'historic' Dido remains unsure, but various sources name her as the founder of Carthage in roughly the 9th or 8th century BCE.

## Adaptation Notes

Because of the long-lasting popularity of Vergil's work, his depiction of Dido and his emphasis on her relationship with Aeneas have cast such a long shadow that later works tend not to stray far from Vergil's narrative

footsteps.<sup>1</sup> However, the historian Pompeius Trogus also provides a description of Dido's life that – rather interestingly – does not mention Aeneas at all. Thus it is Trogus from whom I have adapted the bulk of this chapter; he tells us details about Dido's exploits before her arrival in Carthage that Vergil only mentioned in passing: her marriage to Sychaeus, her betrayal by her murderous brother Pygmalion, her clever escape from her home-city of Tyre, and her deceptive initial acquisition of land in north Africa that would eventually grow into the massive Carthaginian empire.

It must also be said that Trogus, for better or worse, does not provide an idealized portrait of Dido. In emphasizing her intelligence and cunning, he has Dido deceive her brother (for which we can hardly blame her), but he also narrates Dido's deception of a number of enslaved people whom she coerces with threats of torture and death to flee with her from Tyre to Carthage. This most assuredly does not jibe well with modern ethics, and it adds an unwelcome layer to a widely beloved character.

Dido's later ruse to acquire enough land upon which to build a city is likewise complicated. When Dido arrives in north Africa, the locals agree to sell her as much land as can be covered by an oxhide (Justin *Epitoma* 18.5.9: *quī coriō bovis tegī posset*) – which is to say, not much. But Dido has the hide cut into thin strips with which she encircles what would become the entire acropolis of Carthage, thus purchasing considerably more land than had been on offer. While it is entirely possible to read this as a simple demonstration of Dido's intellect, it is also possible to read this scene as that of a foreign colonizer arriving to the African continent who then tricks the native population out of their own land – hardly the stuff modern readers want from their heroines.

Although this book does not shy away from complex, multifaceted characters and narratives, its thesis is to enable the reader to accomplish the surprisingly difficult task of reading interesting myths in Latin about women from antiquity without also needing to grapple with narratives of sexual assault. Because of this, I have not included the scene (narrated at 18.5.1-5) in which Dido stops at the island of Cypress to abduct 80

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1 For example, Christopher Marlowe's "The Tragedy of Dido Queen of Carthage" and Henry Purcell's opera "Dido and Aeneas" both draw heavily from Vergil's *Aeneid*.

young women for the express purpose of providing wives to the men in her company. It is clearly a scene modeled on Romulus and Remus's abduction of the Sabine women, and while the comparison of Dido to the founders of Rome is noteworthy, the scene is ultimately not right for inclusion in this adaptation.

All of which perhaps raises the question: Why include Trogus's narrative at all? It is primarily because of Trogus's focus on Dido as a figure unto herself rather than as a supporting character for Aeneas that I have chosen to adapt his version of Dido's myth in the first two parts of this chapter. Also, Trogus's account includes relatively obscure details that students are unlikely to have encountered previously, as opposed to the events of the *Aeneid* which students will almost certainly encounter in most standard college Latin curricula (if they have not already done so in AP Latin). Still, given the out-sized impact of Vergil's work, it would be remiss if we ignored the *Aeneid* completely, so the third part of this chapter is in essence a summary of books two and four of the *Aeneid* with an emphasis on Dido's perspective.

Sources: Justin's *Epitoma Historiarum Philippicarum* 18.4-6; Vergil's *Aeneid* books 1, 2, and 4

Grammar highlighted: participles, ablatives absolute, perfect system of verbs

## Capitulum Secundum: Dīdō

### Pars I

Fuit quondam urbs in Phoenīciā nōmine **Týrus** (*Tyre*), et haec urbs potentissima erat propter **commercium** (*trade*) et **industriam** (*work ethic*). Tyrī rēx filiam filiumque habuit; nōmen filiae Dīdō erat, filiō Pygmaliōn. Rēge mortuō, Dīdō et Pygmaliōn rēgnī **cohērēdēs** (*co-heirs*) factī sunt. Populus Tyrī tamen potestātem Pygmaliōnī, virō **callidō** (*clever*) et saevō, dedit. Dīdō igitur in mātrimōnium **patruī** (*uncle*) **Sychaeī** (*Sychaeus*) īvit. Sychaeus sacerdos Herculis erat et magnās dīvitiās habēbat autem suam pecūniam **cēlābat** (*was hiding*). Sychaeus rēgem Pygmaliōnem timēns pecūniam nōn in domō tenēbat sed in locō obscurō. Fāma **volābat** (*was flying*) dē dīvitiīs Sychaeī, ergō multī virī

Sychaeum dīvitissimum<sup>2</sup> esse cognōscēbant sed nullī eius pecūniam invenīre poterant.

Pygmalion pecūniae cupidus, fāmā mōtus, et iūrum hūmānitātis oblītus<sup>3</sup>, īnsidiās (*plot*) fēcit. Pietātem **assimulāns** (*feigning*), Pygmalion impius Sychaeum ad **larārium** (*household altar*) vocāvit, tum illum ōrantem ferrō **trānsiēcit** (*pierced*) et **larēs** (*household gods*) sanguine **sparsit** (*spattered*). Iste servōs vocāvit et iussit “cēlāte hoc corpus prope viam. Dīcite omnibus Sychaeum ā **latrōnibus** (*bandits*) caesum esse.” Dīdō hanc fābulam audīvit, cū nōn crēdidit illa nam **crūdēlitātem** (*cruelty*) Pygmalionis diū cognōverat. Multōs diēs Dīdō mortem Sychaei **continenter** (*continuously*) flēbat et odium frātris Pygmalionis<sup>4</sup> alēbat. Illa tandem cōnsilium habuit. Pecūniam Sychaei auferēns, Dīdō Tūrō fugiet! Prīmum collēgit eōs urbis prīncipēs quī atque rēgem Pygmalionem ōdērunt. Illīs virīs cōnsilium dīxit: “Multās nāvēs parābō. Ubi tempus adest, venīte ad lītus. Nōs cūntī Tūrō fugiēmus et aliās terrās invenīēmus **quā** (*where*) urbem condēmus, nam dīvitiās Sychaei habeo quibuscum magnum rēgnum īstituēmus (*will establish*).”

Tunc Dīdō ad Pygmalionem adīvit. **Affectum** (*familial affection*) assimilāns, Dīdō huic ita dīxit: “Cāre frāter, tēcum in **rēgiā** (*palace*) vīvere possum? Sine marītō Sychaeō, domus mea miserōrum plēna est et ibi diūtius vīvere nōlō. Volō **maximē** (*especially, very much*) tēcum in rēgiā vīvere.” Haec verba audiēns, Pygmalion gāvīsus est. “Scīlicet, cāra soror, mēcum vīvere potes! Servābō tē! Fer tēcum omnia bona et – sī fāma vēra est – Sychaei pecūniam. Ego illam pecūniam certissimē cōservābō atque tē.”

## Pars II

**Avidus** (*greedy*) Pygmalion servōs ad vīllam Dīdōnis mīsīt. “Ferte mihi Sychaei pecūniam!” eīs dīxit. Cum servī ad vīllam advēnērunt,

2 Note the difference between the adjective *dīves*, *dīvītis* (“rich”) and the noun *dīvitiāe*, *dīvitiārū* (“riches”).

3 Since *oblīvīscor* is deponent, note that *oblītus* is then the perfect active participle “having forgotten.” It also takes a genitive object – in this instance *iūrum*.

4 An objective genitive.



Dīdō hīs pecūniam nōn dedit sed **saccōs** (*bags*) plēnōs **harēnae** (*sand*). Hīs servīs dīxit “Cōservāte Sychaeī pecūniam! Dēbēmus hōs saccōs ad nāvem celeriter ferre! Īte!” (**Rē vērā** (*in truth*) Sychaeī pecūnia iam in aliā nāve cēlāta erat!) Servī (putantēs saccōs plēnōs pecūniae esse) nāvem saccīs harēnae **onerāvērunt** (*loaded*). Tum Dīdō servīque ab lītore in mare paulō<sup>5</sup> nāvigāvērunt. Dīdō lacrimāns clāmāvit “Ō Sychae! Istās dīvitiās ōdī quae sine dubiō causa mortis tuae fuērunt. Nefās est hanc pecūniam auferre. Cāre marīte, recipe tuās dīvitiās!” hīs dictīs, Dīdō servōs appellāvit, “Iacite Sychaeī pecūniam in mare! Tunc umbra eius quiēscet.” Servī dubitābant, nam etiam putābant saccōs pecūniae plēnōs esse. Dīdō iterum clāmāvit “Sī nōn pārēbitis, Sychaeī umbra in perpetuum **irascābitur** (*will be angry*)!” Tandem saccōs in mare iēcērunt.

Saccīs in mare iactīs, Dīdō **placida** (*calm*) lacrimāre dēsīvit et clārā vōce dīxit “Sychaeus erat sacerdos Herculis atque prīnceps urbis nōtus. Hunc Pygmaliōn necāvit propter illam pecūniam quam in mare modo iēcistis vōs servī. Rēx crūdēlis est et avidus. Meum marītum, suum **sorōrium** (*brother-in-law*) illius pecūniae **grātiā** (*for the sake of*) cecidit. Pecūniā āmissā, dē vōbīs servīs quid faciet iste?” Hīs audītis, servī **magnopere** (*greatly*) timēbant. Tunc Dīdō rogāvit “Vultis Tyrum et ad crūdēlem Pygmalīōnem redīre? Vel mēcum ad aliās terrās nāvigāre?” Omnēs servī cum Dīdōne remānsērunt. Mox Dīdō Tȳrō multīs nāvibus cum illīs servīs et prīncipibus urbis nāvigābat.

Postquam Dīdō fūgerat, Pygmaliōn irātus est et sorōrem trāns mare **persequī** (*to chase*) voluit, sed ōrāculum huic dīxit “Dīdō **conditrīx** (*founder*) urbis dītissimae in orbe terrārum erit. Sī huic nocēbis, dī superī tē Tyrumque in perpetuum ōderint!” Pygmaliōn igitur Tȳrī remānsit et Dīdōnem **nōn persecūtus est** (*did not chase*).

Dīdō cum fessīs comitibus ad lītora Āfricae nāvigāvit. Ibi haec multās cōpiās Sychaeī pecūniā dē Āfricānīs ēmit (*bought*). Voluit urbem prō suō populō condere sed Āfricānī nōluērunt Dīdōnī suam terram trādere. Tandem **incolae** (*residents*) Dīdōnī **condiciōnem tulērunt** (*offered a proposition*): Dīdō comitēsque tantam terram **emere** (*to buy*) potuērunt quantam **coriō** (*hide*) bovis tegere potuērunt. Callida Dīdō corium in

5 Paulō here is adverbial (“a little”) rather than adjectival.

**quam tenuissimās** (*as thin as possible*) partēs **secārī** (*to be cut*) iussit. Hīs partibus magnum terrae spatium **cīnxit** (*encircled*) in quō arcem instituit. Hōc modō **rēgīna** (*queen*) Dīdō urbem Carthāginem condidit.

### Pars III

Paucīs annīs, quīdam Troiānī ad litora Carthāginis advēnērunt, multum **iactātī** (*buffeted*) terrā marīque propter iram deōrum. Illōrum dux, Aenēās, rēgīnam auxilium<sup>6</sup> ōrāvit. “Meae nāvēs frāctae sunt. Meī comitēs et cibō et aquā carent. Sine auxiliō tuō, mox moriēmur.” Illōrum fessōrum Troiānōrum **miserēns**<sup>7</sup> (*pitying*) Dīdō Aenēae dīxit, “Tuī tuōrumque misereor sed tē nōn nōscō. **Cēnābitis** (*will dine*) igitur apud mē hāc nocte et vestra itinera nārrābitis.” Troiānīs apud Dīdōnem cēnantibus, fessus Aenēās dīcere incēpit.

“Ab ōrīs (*coast*) Troiae ad tua litora advenīmus. Novem annōs multī **Danaī** (*Greeks*<sup>8</sup>) in nōs<sup>9</sup> Troiānōs pugnābant, sed fortēs milītēs (Hector, Sarpēdōn, ego ipse) hostem ab urbe dēfendēbāmus.<sup>10</sup> Tandem decimō annō, Danaī Troiānum rēgnum īnsidiīs (*treachery*) dolisque perdidērunt. Urbe captā, cum meō filiō patreque multisque aliīs fūgī. In multis nāvibus aliās terrās **nēquīquam** (*in vain*) quaerēbāmus nam novam domum invenīre volēbāmus. Nāvigantēs crūdēlem Cyclōpem ūnō magnō oculō, Scyllam **lātrantem** (*barking*), et istam **vorāginem** (*whirlpool*) Charybdem vīdimus. Multās urbēs condere incipiēbāmus, sed omnēs reliquimus propter morbum aut deōrum **voluntātem** (*will*). Nōbīs ad Ītaliā adventūrīs, magna tempestās classem frēgit et nōs ad tuum rēgnum mīsīt.”

Fābulā finītā, Dīdō Aenēae dīxit: “Tē tuōsque in Carthāginem **hospitiō accipimus** (*we welcome*). Vōbīs cibum, ignem, vīnum atque tēcta dabimus. Vōs **invicem** (*in turn*) nostram urbem nōbīscum **compōnētis** (*will build*).” Hīs dictīs, Aenēās Troiānīque gāvīsī sunt.

6 Ōrāre can take a double accusative, wherein one prays for something (in the accusative) from someone (also in the accusative).

7 Verbs of pity take the genitive.

8 Descendants of Danaus, a mythical king who brought his fifty daughters from Egypt to Greece.

9 In + accusative here means “against.”

10 Dēfendere can mean to ward off something in the accusative from something in the ablative.

Mox Dīdō veteris amōris vestīgia sēnsit quī **in diem** (*daily*) auxit. Dum Aenēās tēcta compōnēbat, Dīdō spectābat. Dum ille fābulās nārrābat, haec audiēbat. Dum ille filium **suscipiēbat** (*was raising*), haec **adrīdēbat** (*was smiling*). Quōdam diē Dīdō Aenēāsque ūnā (*together*) vēnābantur cum subitō tempestās adveniēns hōs duōs prīncipēs in **antrum** (*cave*) pepulit. In hōc antrō et Dīdō et Aenēās suās **cupiditātēs** (*desires*) **satiābant** (*satisfied*) et postquam **foedus**<sup>11</sup> (*pledge*) fideī in perpetuum fēcērunt.

Postea Dīdō laetissima erat nam sua urbs augēbat et Aenēās in hōc locō remanēbat, et Troiānī ullum hostem Carthāginis pugnātūrī erant. Āfricānī incolae autem nōn laetī erant. Multī prīncipēs Āfricae Dīdōnem in mātīmōnium dūcere volēbant itaque Carthāginem capere. Nunc illī prīncipēs Dīdōnem virumque novum ōderant, sed Dīdō **nihil omnīnō cūrābat** (*was not at all concerned*). Carthāgō fortis erat et Dīdō cum vīribus Troiānōrum hostēs ab urbe facillimē dēfendere potuit.

Post paucās mēnsēs, Dīdō ē somnō **sē excitāvit** (*awoke*) et Aenēam nōn vīdit. Nec ullōs Troiānōs vīdit, nec Troiānās nāvēs. Aenēās exierat. Troiānī omnēs exierant. Aenēās Dīdōnī dīxerat nihil. Iste Dīdōnem dēseruerat. Dīdō itaque patriā Tȳrō longē **remōta** (*distant from*), marītī Sychaeī **vidua** (*bereft of*), ā crūdēlī Pygmaliōne prōdita, ab Aenēā dēserta, in multōs prīncipēs inimicōs adversa, sē necāvit.

### Discussion Questions

1. What are some of the many norms Pygmalion transgresses when he murders Sychaeus?
2. Rather than using deception to get enslaved people to leave Tyre with her, how else might Dido have convinced them to accompany her in her flight from the city?
3. Why did helping the Trojans seem like a mutually beneficial decision to Dido?
4. Why did Aeneas's departure put Dido in such a bad political position?

<sup>11</sup> Not to be confused with the adjective *foedus*, -a, -um (ugly).

|                                               |                                                    |
|-----------------------------------------------|----------------------------------------------------|
| Adrīdeō, adrīdēre, adrīsī, adrīsus            | to smile at, to be pleased by                      |
| Aenēās, Aenēae; m.                            | Aeneas, a Trojan hero                              |
| Affectus, -ūs; m.                             | affection, fondness                                |
| Āfrica, -ae; f.                               | Africa, land in the southern Mediterranean         |
| Antrum, -ī; n.                                | cave                                               |
| Assimulō, assimilāre, assimilāvī, assimilātus | to pretend, feign, simulate                        |
| Avidus, -a, -um                               | greedy                                             |
| Callidus, -a, -um                             | clever, skillful                                   |
| Carthāgō, -īnīs; f.                           | primary city of the Carthaginian empire            |
| Cēlō, cēlāre, cēlāvī, cēlātus                 | to hide, conceal                                   |
| Cēnō, cēnāre, cēnāvī, cēnātus                 | to dine, eat a meal                                |
| Cingō, cingere, cīnxī, cīnctus                | to surround, gird                                  |
| Cohērēs, -ērēdis; m.f.                        | coheir                                             |
| Commercium, -ī; n.                            | commerce, trade                                    |
| Compōnō, compōnere, composuī, compositus      | to put together, construct, build                  |
| Condiō, -ōnis; f.                             | condition, term, contract                          |
| Conditrix, -icis; f.                          | founder                                            |
| Continenter                                   | continuously                                       |
| Corium, -ī; n.                                | hide, skin                                         |
| Crūdēlitās, -tatīs; f.                        | cruelty, severity                                  |
| Cupiditās, -ātīs; f.                          | desire                                             |
| Danaus, -a, -um                               | Greek, descendent of Danaus                        |
| Dīdō, Dīdōnis; f.                             | Dido, Phoenician founder and queen of Carthage     |
| Emō, emere, ēmī, ēmptus                       | to buy                                             |
| Excitō, excitāre, excitāvī, excitātus         | to rouse, stir, awaken                             |
| Foedus, -eris; n.                             | pact, agreement                                    |
| Grātia, -ae; f.                               | favor, kindness, (in the ablative) for the sake of |
| Harēna, -ae; f.                               | sand                                               |
| Herculēs, -is; m.                             | Hercules, famed hero of Greece and Rome            |
| Hospitium accipere                            | to welcome                                         |
| Iactō, iactāre, iactāvī, iactātus             | to toss, throw, buffet                             |

|                                               |                                                                                                     |
|-----------------------------------------------|-----------------------------------------------------------------------------------------------------|
| Incola, -ae; m.                               | inhabitant, resident                                                                                |
| Industria, -ae; f.                            | work ethic, diligence                                                                               |
| Īnsidiaē, -ārum; f.                           | snare, plot, deception                                                                              |
| Īnstituō, ĭnstituere, ĭnstituī, ĭnstitūtus    | to establish, plant, fix                                                                            |
| Invicem                                       | in turn                                                                                             |
| Īrāscor, ĭrāscī, ĭrātus sum                   | to get angry                                                                                        |
| Lār, laris; m.                                | household god                                                                                       |
| Larārium, -ī; n.                              | household altar                                                                                     |
| Latrō, -ōnis; m.                              | bandit, brigand, robber                                                                             |
| Latrō, lātrāre, lātrāvī, lātrātus             | to bark                                                                                             |
| Magnopere                                     | greatly                                                                                             |
| Maximum, -a, -um                              | greatest, biggest                                                                                   |
| Misereor, miserēī, miseritus sum              | to pity                                                                                             |
| Nēquīquam                                     | in vain, uselessly                                                                                  |
| Nihil omnīnō                                  | not at all                                                                                          |
| Onerō, onerāre, onerāvī, onerātus             | to load, fill                                                                                       |
| Ora, -ae; f.                                  | shore, coast, border                                                                                |
| Patruus, -us; m.                              | paternal uncle                                                                                      |
| Persequor, sequī, persecūtus sum              | to pursue, chase                                                                                    |
| Phoenīcia, -ae; f.                            | Phoenicia, an ancient maritime civilization found throughout the eastern and southern Mediterranean |
| Placidus, -a, -um                             | calm, peaceful                                                                                      |
| Pygmaliōn, -ōnis; m.                          | Pygmalion, brother of Dido and king of Tyre                                                         |
| Quā                                           | where                                                                                               |
| Rēgia, -ae; f.                                | palace                                                                                              |
| Rēgīna, -ae; f.                               | queen                                                                                               |
| Remōtus, -a, -um                              | distant, removed, far off                                                                           |
| Saccus, -ī; m.                                | bag, sack                                                                                           |
| Satiō, satiāre, satiāvī, satiātus             | to satisfy                                                                                          |
| Secō, secāre, secuī, sectus                   | to cut                                                                                              |
| Sorōrius, -ī; m.                              | brother-in-law, sister's husband                                                                    |
| Spargō, spargere, sparsī, sparsus             | to scatter, spatter, sow                                                                            |
| Sychaeus, -ī; m.                              | Sychaeus, husband of Dido                                                                           |
| Tenuis, -e                                    | thin                                                                                                |
| Trānsiciō, trānsicere, trānsiēcī, trānsiectus | to pierce, transfix                                                                                 |

|                               |                                                           |
|-------------------------------|-----------------------------------------------------------|
| Troia, -ae; f.                | Troy, a city in Asia Minor, site of the Trojan War        |
| Troiānus, -a, -um             | Trojan                                                    |
| Tyrus, -ī; m.                 | Tyre, a main Phoenician city in the eastern Mediterranean |
| Viduus, -a, -um               | deprived, bereft                                          |
| Volō, volāre, volāvī, volātus | to fly                                                    |
| Voluntās, -ātis; f.           | will, choice, inclination                                 |
| Vorāgō, -inis; f.             | whirlpool, abyss                                          |





Fig. 3. Iphis and Ianthe. Illustrated by Karla Bivens, 2025.



# Iphis and Ianthe

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## Introduction

The story of Iphis and Ianthe is a complicated one, especially in light of its brevity. It comes to us only from Ovid,<sup>1</sup> spans a mere 132 lines, and has been read as the only extant myth about homoerotic love between women in the entirety of the Greek and Latin classical corpus. It is precisely because of that last fact that it has been included in this collection but there are, however, several complications.

In the first place, the myth opens with the threat of infanticide: Iphis's father Ligdus decrees to his wife Telethusa (then pregnant with Iphis) that if she has a girl, the child will have to be put to death. Although infanticide was not an uncommon practice in the Roman empire, it is hardly a pleasant backdrop with which to frame a love story. Iphis, of course, is not killed but to keep her alive, Telethusa raises her as a boy unbeknownst to Ligdus.

Next, Ovid's narrative – while ostensibly ending happily for Iphis and Ianthe – is not one that easily affirms love between two women. The way Ovid has framed it, the central crisis of the myth is the unnatural nature of Iphis's love, since she is a girl who has fallen in love with another girl (Ianthe). To Ovid and Iphis, a marriage between two women is a literal impossibility. In Ovid's text, Iphis herself calls her love for Ianthe "strange and unnatural" (*Met.* 9.727-8: *cognita quam nullī, quam prōdigiōsa novaeque / cūra tenet Veneris*), and even characterizes her feelings as more deviant (737: *furiōsior*) than Pasiphae's lust for the Cretan bull because – Iphis says – at least Pasiphae's lust was that of a woman for a male (736-7: *taurum dīlēxit fīlia Solis, fēmina nempe marem*). In fact, the only solution

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1 Although the myth of Iphis and Ianthe is found only in Ovid, it does share some common thematic elements with a story from Nicander's *Metamorphoses* (as summarized by Antoninus Liberalis 17) in which the child Leucippus is born female, raised male, and eventually transformed into a man by the goddess Leto.

for her love that Iphis can even imagine is an unattainable one: Daedalus would have to use his legendary skills to turn either Iphis or Ianthe into a boy (743-4: *mē puerum dē virgine doctīs artibus efficiet? num tē mūtābit, Ianthē?*) in order to enable their marriage. Realizing the absurdity of such a wish, Ianthe harshly tells herself to give up her “hopeless, foolish love” (746: *cōnsiliūque inopēs et stultōs excutis ignēs*) and says that she should “love what a woman should” (748: *amā quod fēmina dēbēs!*).

It is in the midst of such angst and self-loathing from Iphis that her mother – well aware of Iphis’s plight – delays the marriage as long as she can until she finally prays to the goddess Isis for aid. Isis grants a miracle: Iphis becomes a boy, and Iphis and Ianthe are happily married at last. But the details of their happy ending make it difficult to read this myth as one that validates lesbian love, as it suggests that the only way two girls could ever have a successful romantic relationship is for one of them to become a boy.

If we are unsatisfied with reading Iphis and Ianthe’s myth as a lesbian narrative, it might be tempting to read it as a transgender narrative instead:<sup>2</sup> Iphis is born into a girl’s body but lives as a boy until he is finally given a body to match his gender through the generosity of the goddess Isis. Unfortunately, this reading is also complicated.

Because of Ligdus’s threat to kill any daughter Telethusa bore, Iphis did not have a choice in their gender expression; Iphis could either live as a boy or be killed as a girl. This makes it difficult to read Iphis as a trans man willingly living with his preference of gender expression. Likewise, the fact that Iphis repeatedly refers to themselves with feminine language reinforces the idea that Iphis is a cis girl being forced to live as a boy: when Iphis considers the impossibility of a relationship with Ianthe, Iphis reflects on how it would be unnatural for female cows to love female cows or for female horses to love female horses (731: *nec vaccam vaccae, nec equās amor ūrit equārum*) and how among all of the animals, “no female is seized with love for another female” (734: *fēmina fēmineō conrēpta cupidīne nūlla est*). This strongly suggests that Iphis conceptualizes themselves as feminine. And while Ovid describes Iphis as androgynous and dressed in boy’s clothing (712-3: *cultus erat puerī; faciēs, quam sīve puellae, / sīve darēs puerō, fuerat fōrmōsus uterque*), at no point does Iphis characterize

2 Iphis is not alone in potentially being read as transgender; Antoninus Liberalis 17 further mentions Caeneus, Tiresias, Leucippus and Spiroites as undergoing similar transformations.

themselves as masculine in any way. The closest Iphis comes to expressing what we might understand as a desire to transition is when they wish for the miraculous – that Daedalus turn them into a boy. This would appear to be clear cut, except for the fact that in the very same line Iphis indicates it would be just as effective *if Ianthe were transformed instead*. Thus, much as with a lesbian reading of this myth, this trans reading yet again affirms the necessity of heteroeroticism in Ovid’s narrative: the crisis is not that Iphis is not a boy, but that *neither Iphis nor Ianthe* is.

Again and again, Ovid’s myth underscores Iphis and Ianthe’s problem as the fundamental impossibility of successful love between people whose bodies read as female. That is not to say that it is an unequivocally homophobic or transphobic myth, but that any positive readings will require us to grapple with Iphis’s considerable self-loathing, whether we read Iphis as a lesbian struggling with her sexuality or as a trans man struggling with his gender dysphoria.

Despite (and in some part because of) these complications and imperfections, the story of Iphis and Ianthe remains a rare and significant example of LGBTQ+ love in antiquity.

## Adaptation Notes

Since there is only one source for this myth and its potential interpretations can be so deeply personal, I have done my utmost to avoid taking liberties with the plot or characters. Of course, in any adaptation the interpreter’s understanding of a text will naturally creep in, but I have tried to hew as close to the sense of Ovid’s Latin as possible while still rendering the myth accessible and legible to the reader. To facilitate multiple readings of the text, I have also avoided using gendered language for Iphis where possible and only used feminine descriptors where they were found in the original.

Source: Ovid’s *Metamorphoses* 9.666-797

Grammar highlighted: passive and deponent verbs

## Capitulum Tertium: Īphis et Ianthea

Ōlim in ĩnsulā Crētae (Crete) vir nōmine Ligdus vīvēbat quī pauper erat, sed bonam vītā agēbat. Quandō uxor eius, Telethūsa, paritūra erat, Ligdus eam hīs verbīs monuit: “meae precēs duae sunt: ut minimō

dolore parīas et nasciātur puer. Puella **onerōsior** (*more burdensome*) et sine vīribus erit. Ergō, sī forte fēmina ēdita erit, ea necābitur. **Invītus** (*unwillingly*) iubeō.” Haec locūtus, flēvit Ligdus cum uxōre Telethūsā. Tamquam illa marītum precibus ōrāvit, ille immōtus autem remānsit.

Iamque Telethūsa pondus **ventris** (*belly*) ferre vix poterat cum **mediā nocte** (*at midnight*) sub imāgine **somnī** (*a dream*) dea Īsis ante **lectum** (*bed*) stetit. **Lūnāria** (*moon-shaped*) cornua cum **spīcīs** (*ears of wheat*) **flāventibus** (*yellow*) frontī **inerant** (*were upon*). Cum illā erant **lātrāns** (*barking*) Anubis, **fēlīna** (*feline*) Būbastis, Āpis (cui **taurī** (*bull*) fōrma est), et tacitus Harpocratēs (quī verbum nōn facit), Osīris, et **sīstra** (*sacred rattles*). Tum dea Īsis dormientem Telethūsam adlocūta est: “Pōne gravēs cūrās, et nōlī tuō marītō pārēre. Suscipe ĩnfantem, vel puerum vel puellam. Ego auxilium **colentibus** (*worshippers*) ferō, et nōn dea **ingrāta** (*unthankful*) sum.” sīc monuit et ē **cubiculō** (*bedroom*) recessit. Laeta Telethūsa ē lectō surgit et manūs tollēns Isidem precātur.

Dolore **partūs** (*birth*) crētō, nāta est fēmina sed pater **ignārus** (*ignorant*) erat, itaque māter Telethūsa dēcrēvit puellam velut puerum tollī. Nēmō nisi Telethūsa rem sciēbat. Nē pater quidem<sup>3</sup> dolum intellēxit. Paucīs diēbus, Ligdus ĩnfantem suscēpit nōmenque **avītum** (*ancestral*) **imposuit** (*bestowed*): Īphidem. Telethūsa nōmine gāvīsa est, nam hoc nōmen commūne vīrīs fēminisque erat. Post hoc tempus, dolus cōnfectus est. vestis Īphidī erat puerī, et eī faciēs fōrmōsa erat, data vel puerō vel puellae.

Īphis (iam in **adulēscentiā** [*adolescence*]) in **lūdum** (*school*) cum puellā Ianthēā ībat. Utrīque erat pār aetās, pār fōrma, pār mēns, et ab ĩdem magistrīs didicērunt. Amor igitur et Īphidem et Iantheam primō tetigit tunc **vulnerāvit** (*wounded*), et paucīs annīs Īphidis pater eī Iantheam **dēspondit** (*betrothed*), nam illa Crētae inter populum laudātissima erat. Quamquam **coniugium** (*marriage*) ab Ianthēā valdē expectātum est, Īphis tamen **dēspērābat** (*was in despair*) quod fēmina in fēminā ārdēbat, nam fēmina fēminam in mātīmōnium dūcere nōn potest. Sed etiam ab dēspērātiōne āctus est Īphidis amor.

Lacrimāns, Īphis sibi ācritēr dīxit, “**Obdūrā!** (*Be firm!*) Ūtere sapientiā et **excute** (*shake off*) istōs stultōs ignēs. Vidē tē! Nōsce tē ipsam! Nefās est tuus amor! Quod liceat<sup>4</sup> amāre dēbēs. Vāna spēs amōrem Ianthēae creāvit et vāna spēs hunc alit. Sed hoc coniugium numquam erit.

3 Nē...quidem = “not even” and it breaks around the word it emphasizes.

4 Subjunctive in a relative clause of characteristic: “what is allowed.”

**Etiam**sī (*even if*) cūstōs tē ab **amplexū** (*embrace*) Iantheae nōn prohibet, numquam hanc in mātirimōnium ducēs! Numquam fēlīx esse potes.”

“Ecce! Auxilium tibi ā dīs datum est, et hoc coniugium valdē dēsīderātum est et tuō patre et Iantheae patre, et Iantheā ipsā. Sed nātūra nōn vult, quae potentior omnibus illīs est et tibi multum nocet. Nunc tempus coniugī venit et tuus dolus inveniētur!”

Hīs dictīs, Īphis tacēbat. Intereā Ianthea coniugium maximō gaudiō expectābat, Telethūsa autem terrēbātur coniugiumque morābātur: “Hodiē Īphis aeger est!” dīcēbat aut “In somnō mālum ōmen vīdī! Īphis itaque Iantheam in mātirimōnium nōndum dūcere potest!” Tandem māter omnibus morīs ūsa erat, ūnusque diēs ante coniugium **restitit** (*remained*). Tunc Telethūsa in templō Isidis ōrāvīt, “Īsī! Fer auxilium, precor! Aufer nōbīs timōrem! Dea, ōlim tē vīdī, tuaque signa, tuōs comitēs, tuum sīstrum cognōvī! Tuīs **iussīs** (*orders*) pārūī! Marītō nesciente, filiam sustulī. Haec tua dōna erant. Nunc omnia dubitant. **Miserēre**<sup>5</sup> (*pity*) nostrum!”

Lacrimae haec verba secūtae sunt. Subitō, dea Īsis ārās in templō movēre vīsa est iānuaeque **tremuērunt** (*shook*). Cornua deae, quae similia lūnae erant, clārē **fulsērunt** (*gleamed*) et sīstrum **crepuit** (*rattled*). Hōc ōmine laeta, māter ab templō abīvit et eam Īphis sequēbātur. Nunc Īphis **ingrediēbātur** (*was walking*) maiōre gradū quam antea, et maiōrēs vīrēs habēbat. Eius vultus ācrior erat, **capillus** (*hair*) brevior, plūsque **vigōris** (*power*) habēbat quam fēmina solet. Quamquam Īphis nūper puella vidēbātur, nunc autem puer erat.

Telethūsa Īphisque ad templum redīvērunt et Īphis Isidī mūnus cum hāc īnscrīptiōne dedit: “Puer haec dōna **solvit** (*fulfills*) quae Īphis fēmina **vōverat** (*promised*).”

Posterō diē **māne** (*in the morning*) Venus Iūnōque Hymenaeusque ad coniugium conveniunt, et Īphis Iantheam in mātirimōnium laetum dūxit.

#### Discussion Questions:

1. What is *your* understanding of Iphis and Ianthe?
2. What are some ways in which Latin (and English) utilizes gendered language? Are there ways to avoid it?

<sup>5</sup> *Misereror* takes a genitive object.

|                                            |                                                        |
|--------------------------------------------|--------------------------------------------------------|
| Adulēscēntia, -ae; f.                      | adolescence                                            |
| Amplexus, -ūs; m.                          | embrace                                                |
| Anubis, is; m.                             | Anubis, Egyptian god associated with the underworld    |
| Āpis, -is; m.                              | Apis, Egyptian god associated with fertility           |
| Avītus, -a, -um                            | ancestral                                              |
| Būbastis, -is; f.                          | Bastet, Egyptian goddess associated with the sun       |
| Capillus, -ī; m.                           | hair                                                   |
| Cōlō, colere, coluī, cultus                | to worship, tend to, cherish                           |
| Coniugium, -ī; n.                          | marriage                                               |
| Crepō, crepāre, crepuī, crepitus           | to rattle, crack                                       |
| Crēta, -ae; f.                             | a large Greek island                                   |
| Cubiculum, -ī; n.                          | bedroom, room                                          |
| Dēspērō, dēspērāre, dēspērāvī, dēspērātus  | to despair, to be hopeless                             |
| Dēspondeō, dēspondēre, dēspondī, dēsponsus | to betroth, to promise to give                         |
| Etiam sī                                   | even if, although                                      |
| Excutiō, excutere, excussī, excussus       | to shake off                                           |
| Fēlīnus, -a, -um                           | feline, cat-like                                       |
| Flāvēns, -entis                            | tawny, yellow                                          |
| Fulgeō, fulgēre, fulsī                     | to flash, gleam                                        |
| Harpocratēs, -is; m.                       | Harpocrates, Egyptian god associated with silence      |
| Hymenaeus, -ī; m.                          | Hymen, Roman god associated with weddings and marriage |
| Ianthēa, -ae; f.                           | Ianthe, a young woman from Crete                       |
| Ignārus, -a, -um                           | ignorant, unknowing                                    |
| impōnō, impōnere, imposuī, impositus       | to place upon, to bestow                               |
| Ingrātus, -a, -um                          | ungrateful                                             |
| Ingredior, ingredī, ingressus sum          | to advance, go, walk                                   |
| Īnsum, inesse, īnfuī, īnfutūrus            | to be upon                                             |
| Invītus, -a, -um                           | unwilling                                              |

|                                           |                                                                       |
|-------------------------------------------|-----------------------------------------------------------------------|
| Īphis, Īphidis; m.f.                      | Iphis, a youth from Crete                                             |
| Īsis, Īsidis; f.                          | Isis, Egyptian goddess associated with healing, motherhood, and death |
| Iūnō, Iūnōnis; f.                         | Juno, Roman goddess associated with weddings and marriage             |
| Iussum, -ī; n.                            | order, command                                                        |
| Latrō, lātrāre, lātrāvī, lātrātus         | to bark                                                               |
| Lēctus, -ī; m.                            | bed                                                                   |
| Ligdus, -ī; m.                            | father of Iphis                                                       |
| Lūdus, -ī; m.                             | school, game                                                          |
| Lūnāris, -e                               | lunar, shaped like the moon                                           |
| Māne (adv.)                               | in the morning                                                        |
| Misereor, miserēī, miseritus sum          | to pity                                                               |
| Obdūrō, obdūrāre, obdūrāvī, obdūrātus     | to be tough, to endure                                                |
| Onerōsus, -a, -um                         | heavy, burdensome                                                     |
| Partus, -ūs; m.                           | birth, delivery                                                       |
| Restō, restāre, restitī                   | to remain                                                             |
| Sīstrum, -ī; n.                           | sistrum, a sacred rattle used in the worship of Isis                  |
| Solvō, solvere, solvī, solūtus            | to fulfill a vow                                                      |
| Somnium, -ī; n.                           | dream                                                                 |
| Spīcum, -ī; n.                            | ear of wheat                                                          |
| Taurus, -ī; m.                            | bull                                                                  |
| Telethūsa, -ae; f.                        | mother of Iphis                                                       |
| Tremō, tremere, tremuī                    | to shake, tremble                                                     |
| Venter, ventris; m.                       | belly, womb                                                           |
| Vigor, -ōris; m.                          | force, power                                                          |
| Voveō, vovēre, vōvī, vōtus                | to make a vow, promise                                                |
| Vulnerō, vulnerāre, vulnerāvī, vulnerātus | to wound                                                              |



Fig. 4. Camilla. Illustrated by Karla Bivens, 2025.



# Camilla

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## Introduction

Vergil is the earliest and most detailed source for Camilla, and prior to his description of her in the *Aeneid* (c. 19 BCE), there are no extant mentions of her, even in passing. It seems possible that Vergil was drawing on an earlier – and now lost – Italic mythic tradition for this narrative of Camilla, but it is just as possible that Camilla is a purely Vergilian creation based on an amalgam of other mythic warrior women. For example, since the latter half of the *Aeneid* is explicitly modeled on the *Iliad* and other epic treatments of the Trojan war, it is not unreasonable to see in Camilla resonances of Penthesilea, the Amazon warrior queen who fought alongside the Trojans and was in some traditions slain by Achilles. There are also clear similarities between Camilla and Atalanta (see chapter 1), both young women who were raised in the wilderness with extensive martial training and a disinterest in traditional marriage or gender roles.

Whatever the case, Camilla is one of few warrior women in classical Latin literature to receive such extensive and detailed treatment. It is also notable that Vergil describes the moment of her death with the exact same line used to describe the death of Turnus, the primary antagonist of the latter half of the *Aeneid*: “...and with a groan, their injured soul flees beneath the shades.”

## Adaptation Notes

Because the *Aeneid* is the only detailed classical Latin source for Camilla, my adaptations here have been focused more on rendering

Vergil's poetry into legible Latin prose rather than on adjusting the actual content of the story. For the sake of clarity and brevity, some minor details (e.g. the names of slain soldiers, various battlefield exploits) have been removed but the narrative remains much as it does in the *Aeneid*. The only change of note is that I have made nameless the warrior who killed Camilla as a nod to the fact that in the *Aeneid* (11.865-6), the man's death on the battlefield goes unnoticed by his companions who have forgotten him (*oblītī*), and left his body in the "unremarkable dust" (*ignōtō in pulvere*).

Sources: Vergil *Aeneid* 7.803-17 and 11.432-867

Grammar highlighted: indirect statement

## Capitulum Quārtum: Camilla

### Pars I

Post bellum Troiānum, multī mīlitēs cum quōdam p̄ncipe (cui nōmen Aenēās erat) ab ruīnīs Troiae profectī sunt. Per multās gentēs et per multa aequora vectī, tandem ad litora Ītaliae advēnērunt. Ibi **Tyrrhēnōs sibi iūnxērunt** (*they allied with the Etruscans*) quibuscum in Latīnōs pugnābant. Latīnī autem multōs sociōs fortēs saevōsque habēbant. Erat Turnus, rēx Rutulōrum frāterque Iūturnae, quae nympha erat. Erat Messāpus, equōrum **domitor** (*breaker*) et Neptūnī filiū, quī nec ignī nec ferrō necārī potuit. Erat atque Tīburtus, quī urbem Tīburi condidit. Praestāns ē omnibus sociīs Latīnōrum erat Camilla dē gente Volscōrum. Haec agmen equitum agēbat quōrum equī aere **fulgēbant** (*were gleaming*), et ea **comītāta est** (*accompanied*) ā lēctīs virginibus – Lārīnā Tullāque Tarpēiāque – quae comitēs Camillae pāce bellōque erant. Camilla ipsa multīs tēlis, ācrī **secūre** (*battle axe*), aureō arcū **pharetrāque** (*quiver*) **armāta est** (*was armed*). Dūra proelia **adsuēvit** (*was accustomed to*) et cursū pedum ventōs superāre potuit. **Ferēbātur** (*it was said*) etiam Camillam **per summa grāmīna segetis** (*on top of ears of grain*) aut per summās undās maris currere posse.

**Abhinc** (*ago*) multōs annōs, Camillā infante, pater ab suā urbe propter superbiam expulsus erat. Scīvit sē filiamque in magnō periculō esse. Ergō pater cum infante Camillā ex urbe fugit, sed populus irātus hunc per silvās sequēbātur! Multī ignem ferrumque ferēbant et patrem Camillae necāre voluērunt. Pater celer currēbat dōnec ad flūmen super **rīpās** (*banks*) fluēns accessit. Periculōsum fuit trāns flūmen cum infante **nāre** (*to swim*) sed multī irātī accēdēbant. Pater rem mīrābilem cōnārī cōstituit, nam tēlum habēbat quod solidum erat et dē **rōbore** (*oak*) factum. Ad medium tēlum<sup>1</sup> Camillam **alligāvit** (*bound*), tunc **vōvit** (*vowed*) sē filiam Diānae **dēdicātūrum** (*would dedicate*) **dummodo** (*provided that*) infāns flūmen **tūta** (*safely*)<sup>2</sup> **trānseat** (*cross*). Sīc locūtus, pater tēlum cum Camillā in āerēs fortiter iēcit, tunc ipse in aquam flūminis **salīvit** (*jumped*) et per undās nāvit. Cum terram accēdit, Camillam tūtam laetamque invēnit vīditque populum irātum intrāre flūmen nōn ausum esse. Pater gāvīsus est et vōtum **libenter** (*gladly*) solvit.

Ex eō tempore Camilla rēbus Diānae sōlae studēbat. **Alēns** (*nursing*) dē **ūberibus** (*teats*) equae **lupaeque** (*wolf*) ursaeque, haec in montibus silvīsque in **pueritiam** (*childhood*) vēnit. **Simulac** (*as soon as*) ambulābat, eam pater tēlō et arcū armāvit. Camilla numquam urbēs intrābat sed tōtam vītā in sōlīs **lustrīs** (*wilderness*) agēbat, nec vestibis sed pelle **tigris** (*tiger*) vestiēbātur. Etiam in pueritiā avēs atque ferās **fundā** (*a sling*) saepe necābat. Cum Camilla ad **adulēscēntiam** (*adolescence*) advēnit, multae mātres per omnia oppida Ītaliae hanc **nurum** (*daughter-in-law*) esse frūstrā optāvērunt, nam haec Diānā sōlā **contenta**<sup>3</sup> (*satisfied*) amōrem tēlōrum et **virginitātis** (*maidenhood*) coluit.

Nunc dea Diāna trīstis Camillam stantem contrā Troiānōs advenientēs vidēbat, quia Camillam ipsam eō diē moritūram esse scīvit. Nympham igitur (nōmine Ōpem) ad Camillam **clam** (*secretly*) mīsīt et illam in hōrā mortis **bellātrīcis** (*warrior*) adesse et corpus armaque dēfendere iussit. “**Quīvis** (*whoever*) Camillam necābit,”

1 Medium tēlum = “middle of the spear.”

2 Tūtus, -a, -um is here an adjective but translates more accurately in English as an adverb.

3 Contentus, -a, -um here takes an ablative: “satisfied with \_\_\_\_.”

inquit Diāna, “eum necāre dēbēbis, nam haec cārissima mihi ante aliās est.”

## Pars II

Intereā proelium in Troiānōs sūmptum erat et Camilla manūs Messāpī Tīburtīque atque Latīnōs mīlītēs dūcēbat. Inter mediās caedēs Camilla – velut Amāzōn – **exsultābat** (*was reveling*). Nunc in equō hastās **lentās** (*clinging*) in hostem sparsit, nunc validam secūrem sūmpsit et multōs Troiānōs ferōciter cecidit, nunc aureus arcus et arma Diānae iterum atque iterum ex **umerīs** (*shoulder*) sonuērunt. Multīs Troiānīs Tyrrhēnīsque caesīs, quīdam eques prope Camillam **equitantem** (*riding on horseback*) accessit, et verbīs **callidīs** (*clever*) hanc dē equō **summovēre** (*to remove*) cōnātus est.

“Quam fortis es, quae in equō pugnās!” eques bellātrīcī dīxit. “Ecce! **Ad pedēs dēscendō** (*I am dismounting*), nam in terrā, Ō puellula, certē nōn virum superāre potes!” Īrāscēns Camilla atque ad pedēs dēscendit, gladium **strīnxit** (*drew*) et ad virum advēnit. Subitō eques territus est, in equum ascendit, et per campum quam celerrimē equitāvit. Camilla etiam pedibus eum virum fugientem per campum secūta est. Haec celerior ventīs currēbat et equitem mox **prēndit** (*caught*). Eum ex equō ad terram iēcit et ācrī gladiō necāvit, velut **accipiter** (*hawk*) ab altō saxō **columbam** (*dove*) cōnsequitur, facile prendit, et **unguibus** (*talons*) **ēvīscerat** (*disembowels*).

Forte<sup>4</sup> Camilla tum **sagittārium** (*archer*) in clārīs armīs fulgentem, **croceō** (*yellow*) **amictū** (*cloak*) **vestitum** (*clothed*), Phrygiō arcū armātum vīdit. Haec breve tempus spectat sagittārium ācrēs sagittās longē **conicere** (*shoot*), dōnec Camilla cōstituit sē istum necātūram esse. Camillā istum per campum diligenter petentī, alius mīles Tyrrhēnus eam vīdit et cōstituit sē istam bellātrīcem necātūrum esse. Ergō Camilla sagittārium nunc petēbat dum Tyrrhēnus Camillam ipsam. **Quō** (*where*) Camilla ībat, **illūc** (*there*) Tyrrhēnus clam ībat. Tandem Camilla prope sagittārium acceperat et gladiō pellere potuit. Eō tempore, ille Tyrrhēnus prope Camillam clam acceperat et **iaculum** (*javelin*) iaciēns sīc precātus

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4 From the noun *fors*, *fortis*, not the adjective *fortis*, *-e*.

est, "Apollō omnipotēns, dā istam bellātrīcem hōc tēlō perdī et mē ad patriam redīre." Prīmam partem Apollō **adnuī** (*granted*), sed alteram ad ventōs sparsit.

Camilla sagittārium pulsūra nec sonitum tēlī audīvit, nec eius **mōtum** (*motion*) vīdit dōnec iaculum in pectus **haesit** (*stuck*) et sanguinem altē **bibit** (*drank*). Camilla pulsa **stupuit** (*was dumbstruck*), tēlumque haerentem **extrahere** (*remove*) cōnābātur cum tandem ad terram **lāpsa est** (*slipped*). Statim Camillae comitēs ad eam morientem concurrērunt et lūgentēs circā bellātrīcem steterunt. "Fortēs sorōrēs," ipsa dīxit, "hoc vulnus altius est et tenebrae mortis accēdunt. In perpetuum valēte." Haec locūta, arma relīquit eiusque caput cecidit dum vīta cum **gemitū** (*groan*) sub umbrās fūgit.

Nunc nympha Ōpis ex caelō Camillam mortuam iacēre istumque Tyrrhēnum timōre fugere vīdit. Illa tum ad campum in quō Troiānī in Ītalīcōs pugnāvērunt dēscendit et istum Tyrrhēnum currentem invēnit. "Cūr celeriter abīs? Hūc venī, moritūre!" virō fugientī dīxit. "Diāna haec praemia tibi mittit quī cārissimam comitem necāvistī." Hīs dictīs, Ōpis sagittam ē pharetrā excēpit et arcū tentō Tyrrhēnum **contendit** (*shot*). Vir in terram cecidit moriēnsque **pulvus** (*dust*) **momordit** (*bit*). Comitēs eum cadere nōn vīdērunt, nec corpus umquam invēniērunt.

Diāna autem arma Camillae corpusque **nūbe** (*mist*) dīvā cēlāvit, quae prōtēcta ad **tumulum** (*funeral mound*) in patriā tulit. Ibi virginēs trīstia mūnera Camillae bellātrīcī obtulērunt.

#### Discussion Questions:

1. What similarities do you find between Camilla and Atalanta? Can you think of any other warrior women (ancient or modern) that seem cut from the same cloth?
2. Camilla is fighting against Aeneas, the hero of Vergil's epic. Does the description of her align with your expectations for how a Roman poet might depict an enemy soldier? Why do you think Vergil describes her like this?
3. Why would Camilla be so closely associated with the goddess Diana?

|                                               |                                                                      |
|-----------------------------------------------|----------------------------------------------------------------------|
| Abhinc                                        | ago, since                                                           |
| Accipiter, -tris; m/f.                        | hawk, falcon                                                         |
| Adnuō, adnuere, adnuī, adnūtus                | to nod, nod in agreement                                             |
| Adsuēscō, adsuēscere, adsuēvī, adsuētus       | to be accustomed to                                                  |
| Adulēscētia, -ae; f.                          | adolescence                                                          |
| Aenēās, Aenēae; m.                            | Aeneas, a Trojan hero                                                |
| Alligō, alligāre, alligāvī, alligātus         | to bind, fasten                                                      |
| Alō, alere, aluī, altus                       | to nourish, raise, nurse                                             |
| Amictus, -ūs; m.                              | cloak                                                                |
| Armō, armāre, armāvī, armātus                 | to equip, arm                                                        |
| Bellātrīx, -trīcis; f.                        | warrior                                                              |
| Bibō, bibere, bibī, bibitus                   | to drink                                                             |
| Callidus, -a, -um                             | clever, skillful                                                     |
| Camilla, -ae; f.                              | Camilla, warrior and leader of the Volsci                            |
| Clam                                          | secretly, in private                                                 |
| Columba, -ae; f.                              | dove                                                                 |
| Comitor, comitārī, comitātus sum              | to accompany, escort, follow                                         |
| Coniciō, conicere, coniecī, coniectus         | to throw, hurl, cast                                                 |
| Contendō, contendere, contendī, contentus     | to draw, pull tight, shoot                                           |
| Contentus, -a, -um                            | satisfied, content, pleased                                          |
| Croceus, -a, -um                              | yellow                                                               |
| Dēdicō, dēdicāre, dēdicāvī, dēdicātus         | to dedicate, consecrate                                              |
| Dēscendō, dēscendere, dēscendī, dēscēnsus     | to descend                                                           |
| Diāna, -ae; f.                                | Diana, Roman goddess of associated with hunting (similar to Artemis) |
| Domitor, -ōris; m.                            | breaker                                                              |
| Dummodo                                       | provided that, so long as                                            |
| Equitō, equitāre, equitāvī, equitātus         | to ride on a horse                                                   |
| Ēvīscerō, ēvīscerāre, ēvīscerāvī, ēvīscerātus | to disembowel, gut                                                   |

|                                           |                                                  |
|-------------------------------------------|--------------------------------------------------|
| Exsultō, exsultāre, exsultāvī, exsultātus | to revel, rejoice, exult                         |
| Ferō, ferre, tulī, lātus                  | to bring, carry, speak                           |
| Fulgeō, fulgēre, fulsī                    | to flash, gleam                                  |
| Funda, -ae; f.                            | sling                                            |
| Gemitus, -ūs; m.                          | groan                                            |
| Grāmen, -īnis; n.                         | grass, stalk                                     |
| Haereō, haerēre, haesī, haesus            | to cling, stick                                  |
| Iaculum, -ī; n.                           | javelin, dart                                    |
| Illūc                                     | there, thither                                   |
| Ītalia, -ae; f.                           | Italy, a peninsula in the northern Mediterranean |
| Iungere sibi                              | to ally                                          |
| Iūturna, -ae; f.                          | Juturna, a nymph and sister of Turnus            |
| Labor, lābī, lāpsus sum                   | to slip, fall                                    |
| Lārīna, -ae; f.                           | Larina, companion of Camilla                     |
| Latīnus, -a, -um                          | Latin, a pre-Roman Italic people                 |
| Lentus, -a, -um                           | clinging, slow, sticky                           |
| Libenter                                  | gladly, eagerly, willingly                       |
| Lupa, -ae; f.                             | wolf                                             |
| Lustrum, -ī; n.                           | wilderness                                       |
| Messāpus, -ī; m.                          | Massapus, Italic king and son of Neptune,        |
| Mordeō, mordēre, momordī, morsus          | to bite                                          |
| Mōtus, -ūs; m.                            | motion, movement                                 |
| Neptūnus, -ī; m.                          | Neptune, a Roman god associated with the sea     |
| Nō, nāre, nāvī                            | to swim                                          |
| Nurus, -ūs; f.                            | daughter-in-law                                  |
| Pharetra, -ae; f.                         | quiver                                           |
| Prēndō, prēndere, prēndī, prēnsus         | to catch, capture, grab                          |
| Pueritia, -ae; f.                         | childhood                                        |
| Pulvus, -eris; n.                         | dust                                             |
| Quīvīs, quaevis, quodvis                  | whoever                                          |

|                                        |                                                    |
|----------------------------------------|----------------------------------------------------|
| Quō                                    | where, whither                                     |
| Rīpa, -ae; f.                          | bank, shore, border                                |
| Rōbur, -ōris; n.                       | oak                                                |
| Rutulus, -a, -um                       | Rutulia, a pre-Roman Italic people                 |
| Sagittārius, -ī; m.                    | archer                                             |
| Saliō, salīre, saluī, saltus           | to leap, jump                                      |
| Secūris, -is; m.                       | axe                                                |
| Seges, -ētis; f.                       | crop, grain                                        |
| Simulac                                | as soon as                                         |
| Stringō, stringere, strīnxī, strictus  | to draw, pull                                      |
| Stupeō, stupēre, stupuī                | to be dumbstruck                                   |
| Summoveō, summovēre, summōvī, summōtus | to remove                                          |
| Tarpēia, -ae; f.                       | Tarpeia, companion of Camilla                      |
| Tīburtus, -ī; m.                       | Tiburtus, founder of Tibur                         |
| Tigris, -is; m/f.                      | tiger                                              |
| Trānseō, trānsīre, trānsīvī, trānsitus | to cross                                           |
| Trōia, -ae; f.                         | Troy, a city in Asia Minor, site of the Trojan War |
| Troiānus, -a, -um                      | Trojan                                             |
| Tulla, -ae; f.                         | Tulla, companion of Camilla                        |
| Turnus, -ī; m.                         | Turnus, a Latin leader, king of the Rutulians      |
| Tūtus, -a, -um                         | safe, unharmed                                     |
| Tyrrhēnus, -a, -um                     | Etruscan, a pre-Roman Italic people                |
| Ūber, -eris; n.                        | teats, breasts                                     |
| Umerus, -ī; m.                         | shoulder                                           |
| Unguis, -is; m.                        | talon, claw                                        |
| Vestiō, vestīre, vestīvī, vestītus     | to clothe                                          |
| Virginitās, -tatīs; f.                 | maidenhood                                         |
| Volscus, -a, -um                       | Volscian, a pre-Roman Italic people                |
| Voveō, vovēre, vōvī, vōtus             | to vow, dedicate                                   |







Fig. 5. Medea. Illustrated by Karla Bivens, 2025.

# Medea

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## Introduction

Alongside Circe, Medea is arguably one of the most famous magical practitioners from Greek and Roman myth. Born in Colchis (on the Black Sea), she is the daughter of king Aeëtes, who was himself born from the sun god Helios. The oldest surviving reference to Medea is in Hesiod's 8th century BCE text, the *Theogony* – an account of the birth of the gods, the creation of the known world, and the exploits of famous Greek heroes. Towards the end of the text, Hesiod briefly mentions the hero Jason (of Argonauts fame), and then spends fewer than a dozen lines on a woman who is not mentioned by name and seems important to the narrative only insofar as she helps Jason on his quest and eventually gives birth to a son named Medeius. Still, for as little attention as Hesiod pays her, his description makes it clear that this woman can only be Medea, and that even by such an early date her connection to Jason and his quest for the golden fleece was already well-known.<sup>1</sup> In fact, her role in this quest forms the basis of the majority of Medea's myths, such that even the Greek historian Herodotus mentions Medea's abduction by the Argonauts (i.e. Greeks) as a potential historical cause for the wars between Greece and Persia (1.2-3).

Surprisingly, neither Hesiod nor Herodotus mention Medea's magical abilities, even though those powers – often rooted in a knowledge of herbs and poisons (*pharmaka*) – are frequently central to the myths told of her by other authors. Apollonius Rhodius (in his epic *Argonautica*), describes how Medea helps Jason acquire the golden fleece by making

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<sup>1</sup> Hesiod makes no explicit mention of the golden fleece in the *Theogony* (992-1002), but the details he includes (Jason completing labors for the arrogant king Pelias of Iolcus, Jason leading off king Aeëtes' daughter) jibe with later myths about that specific quest.

a fire-proof ointment that enables him to safely yoke a pair of fire-breathing bulls. On Medea's advice, Jason then plows a field and sows it with dragon's teeth before craftily defeating the army of warriors that emerge from the teeth (again, by using Medea's knowledge). She also creates a drug to subdue the sleepless dragon who guards the golden fleece, thus allowing Jason to grab it without a fight. After Medea flees her homeland with Jason, Apollonius also tells us how Medea defeats the bronze giant Talos by using the evil eye, then makes yet another potion to restore youth to Jason's aging father.

Although separated from each other by roughly five hundred years, the playwrights Euripides (5th century BCE) and Seneca (1st century CE) each wrote tragedies entitled *Medea* about what happened after Jason acquired the golden fleece and decided to abandon Medea to marry the young daughter of the king of Corinth. In both plays, Medea gifts Jason's new wife a robe smeared with a magical ointment that incinerates the young woman and her father, after which Medea (rather infamously) murders her own children by Jason, then flees Corinth on a dragon-drawn chariot. The Roman poet Ovid, who wrote extensively about Medea in multiple texts, provides elaborate and detailed descriptions of her sorcery. In his epic *Metamorphoses*, Ovid recounts her flight from Corinth to Athens where she then marries King Aegeus and with an herb derived from the saliva of Cerberus (the three-headed hound that guards the underworld) nearly poisons his son, the young hero Theseus.<sup>2</sup>

As is common when myths are told so frequently over such a long period of time, the details of Medea's story can vary considerably based on who is writing and what aspects of her myths they choose to emphasize. Sometimes she is a young woman helping Jason out of love and concern for his life, and at others she is a vengeful stepmother threatening heroes with her magic. Regardless, her name is synonymous with powerful magic throughout Greece and Rome.

## Adaptation Notes

This chapter focuses on Medea's first encounter with Jason and the aid she gives him on his quest to get the golden fleece. I follow the standard

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2 Ovid *Met.* 7.404-24.

beats of this myth as told in numerous sources, but specifically in the third and fourth books of Apollonius Rhodius's *Argonautica* where Medea first meets Jason and helps him overcome king Aeëtes' trials.

One of most significant departures from the source material is my characterization of Jason and Medea's relationship. In the *Argonautica*, Medea helps Jason because Eros (the divine embodiment of lust and desire) compels her to fall in love with Jason as part of a larger divine scheme. To a lesser extent, Apollonius also has Medea act out of concern for the safety of one of Jason's crewmembers (a man named Argos, Medea's cousin), who will share Jason's fate if he dies. So instead of portraying Medea as a lovestruck maiden ready to betray her family and homeland for a dreamy hero she has only just met, I have deemphasized her passion and made her genuinely concerned for the life of Jason and his crew – her cousin among them – who she knows will be killed by her cruel father if she does not intervene. These character elements do exist (albeit subtly) in ancient sources; I have simply highlighted them so as to underscore Medea's agency. As for Jason, I have definitely exaggerated his oafishness both for comedic effect and because such a portrayal jibes well with Euripides' depiction of him in the *Medea*; he is predicted to die an inglorious death (knocked on the head by the rotting prow of his own ship), and throughout the play Jason comes across as an arrogant ingrate with little regard for how much he owes Medea and how much she has sacrificed for him. Even in the *Argonautica*, Jason is dismissive of Medea's help, saying "Our hopes are truly wretched if we've left our homecoming in the hands of women" (3.487-8).

Sources: Apollonius Rhodius's *Argonautica* books 3 and 4

Grammar highlighted: Jussive subjunctives

## Capitulum Quīntum: Mēdēa

### Pars I

In terrā Colchide, prope ōrās **Euxīnī pontī** (*Black Sea*), Mēdēa vīvēbat.  
Filia rēgis Aeētae nepōsque Solīs ipsīus erat. Haec templum Hecatēs<sup>3</sup>

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3 A Greek genitive.

diligenter colēbat et magicās artēs tenēre ferēbātur. Etiam fāma erat<sup>4</sup> Mēdēam lūnam dē caelō ēripuisse, sīdera **retrō** (*backwards*) vertisse, flūmina **stitisse** (*to cause to stop*), et **nūbēs** (*clouds*) **dēpellere** (*to drive off*) **addūcere** (*to summon*) potuisse.

Ad litora Colchidis nāvis quondam advēnit. Plēna barbarōrum erat quī ab omnibus partibus orbis terrārum convēnerant et sē nōtissimōs arbitrābantur. Inter eōs Argus erat (cuius māter Chalciope - soror Mēdēae - erat), et alius iuvenis pulchrior quī dux nautārum erat. Ille iuvenis fortis ab Iōlcō Mēdēam oculīs ārdentibus spectābat. Nautae illum Iāsonem vocābant et dīxērunt eum **auream lānam** (*Golden Fleece*) quaerere. Hīs audītis, Mēdēa sīc cōgitāvit, “Dēsinat Iāsōn hōc studiō!<sup>5</sup> Aeēta Colchidem semper rēctūrus esse fertur **dummodo** (*provided that*) aurea lāna in Colchide maneat, nam lāna causa et fōns auctōritātis est. Pater auream lānam Iāsonī numquam dabit.”

**Nempe** (*of course*), Iāsōn hōc studiō nōn dēsīvit. Dux fortis pulcherrimusque erat nōn autem **callidus** (*clever*). Cum Rēx Aeēta Iāsonem auream lānam quaerere cognōvit, iuvenem nautāsque ad **contiōnem** (*meeting*) vocāvit et illīs dīxit, “Sī quis auream lānam capere vult, ille haec tria opera faciat! Prīmō, istōs **taurōs** (*bulls*) quī flammās **anhēlant** (*snort*) **iungat** (*yoke*). Secundō, taurīs ūnctīs agrum **āret** (*plow*) et in **sulcīs** (*furrows*) dentēs **dracōnis** (*dragon*) **īserat** (*sow*). Tertiō, exercitum **terrigēnum** (*earth-born*) vincat. Hīs operibus factīs, dracōnem auream lānam servantem accēdere poterit. Sī autem omnia haec opera nōn cōficiet, ego eum et eius comitēs omnēs interficiam.”

Rēge locūtō, Iāsōn superbus cum **condiciōne** (*condition, terms*) **cōnsēnsit** (*agreed*). Mēdēa trīstis intellēxit Iāsonem opera nōn cōfectūrum esse. Operibus nōn cōfectīs, et Iāsōn et filius Chalciope<sup>6</sup> et omnēs comitēs moritūrī erant. Mōta igitur crēscente cūrā filiō sorōris Chalciope<sup>6</sup> amōreque Iāsonis, eā nocte Mēdēa Iāsonem clam **vīsītāvit** (*visited*) et illī dīxit, “Nē cōnēris opera patris! Sī cōnāberis tū atque omnēs comitēs certē moriēmīnī! Aurea lāna tantī<sup>7</sup> nōn est.” Ille respondit, “Rēx Thessaliae, nōmine Pelia, mē hūc mīsīt. Sī

4 This phrase initiates the series of indirect statements that follows.

5 *Studium* has many meanings, but is here best understood as “quest.”

6 Another Greek genitive.

7 Genitive of price.

ego rēx Thessaliae fieri volō, sine aureā lānā ad Thessaliam redire nōn possum.” Mēdēa diū tacēbat, tum ita dīxit, “Nōn possum tuam mortem permittere. Sī vērō haec opera factūrus es, meum auxilium **requiritur** (*is needed*). Quamquam auxilium tibi offerre<sup>8</sup> est mihi patrem patriamque prōdere. Sī tē iuvābō, hīc manēre nōn poterō. Tēcum discēdere poterō?” Iāsōn cōsensit.

Mēdēa tum Iāsōnī quae facienda sint<sup>9</sup> nārrāvit. “Mēdiā nocte ī sōlus ad flūmen et tē lavā in aquā. Tē **vestī** (*clothe*) nigrā pallā, tum **fōdī** (*dig*) **cavum** (*pit*). In cavum fossum **iugulā** (*slit the throat [of someone]*) nigram **agnam** (*lamb*). Ad cavum **ūre** (*burn*) tōtum corpus agnae et effunde in flammās Hecatae **mel** (*honey*), **lacque** (*milk*) vīnumque. Ā cavō abī et nōlī respicere, **etiāmsī** (*even if*) clāmōrēs aut canēs **lātrantēs** (*barking*) audiēs. Sole oriente, **līne** (*smear*) tuum corpus nūdum hōc **unguentō** (*ointment*) quod ex **rādīce** (*root*) **mīrābilis** (*wondrous*) **herbae** (*plant*) fēcī. Tibi hōc unguentō **litō** (*smeared*) illī taurī nocēre nōn poterunt nec ardentibus spiritibus nec ācribus cornibus. Taurīs iūctīs tibi ager **arandus** (*plowed*) est et in sulcīs īserendī sunt dentēs dracōnis. Ab dentibus satīs<sup>10</sup> exercitus mīlitum ē terrā gignētur. Inter hōs tibi ingēns saxum iaciendum est propter quod omnēs mīlītēs sē pugnābunt. Intellegisne quid tibi faciendum sit?<sup>11</sup>” Iāsōn **adnuī** (*nodded*) dīxitque “Mē lavābō. Mē vestiam. Cavum fodiam. Agnam necābō. Agnam ūram. **Liquōrēs** (*liquids*) effundam. Ā cavō abībō. Taurōs iungam. Agrum arābō. Dentēs seram. Saxum iaciam.”

Posterō diē, Iāsōn ad agrum corpore cum unguentō **fulgente** (*glistening*) īvit ingentēsq̄ue taurōs vīdit. Ad istōs taurōs terram pedibus pellentēs flammāsque ab **nāribus** (*noses*) anhelantēs ille **aggressus est** (*approached*). Dicta Mēdēae **recordāns** (*recalling*) et magicō unguentō **cōnfidēns** (*trusting*) ad istōs Iāsōn superbus accessit. Mēdēa hunc spectāns parvā vōce ōrāvit, “Meum unguentum forte<sup>12</sup> potēnsque sit! Nē corpus Iāsōnis istīs taurīs ūrātur!” Unguentum potēns fuit moxque Iāsōn taurōs **impūne** (*unscathed*) iūnxerat. Sōle ārdente hic agrum multās hōrās arābat, tum in altīs sulcīs dracōnis dentēs sēvit.

8 The subject of this sentence is the infinitive phrase *auxilium offerre*.

9 Subjunctive with an indirect question.

10 *Satīs* is from *serō* and is not the adverb *satīs*.

11 Subjunctive with an indirect question.

12 From the adjective *fortis*, *forte*, not to be confused with the noun *fors*, *fortis*; *f*.

## Pars II

Simulac dentēs satī erant, terra tremere incēpit. Prīmō ex agrō **cuspidēs** (*tips*) hastārum **existēbant** (*emerged*), tum **cristae** (*crests*) **galeaeque** (*helmets*) et **umerī** (*shoulders*) **lōricātī** (*armored*). **Paulātīm** (*little by little*) multitūdō mīlitum ē terrā existēbat dōnec terrigēnus exercitus in campō tandem adfuit. Iterum dicta Mēdēae recordāns, Iāsōn ingēns saxum (quod quattuor hominēs hodiē nōn tollere possint<sup>13</sup>) facile sustulit et in medium exercitum iēcit. Quisque terrigēnōrum mīlitum **avāritiā** (*greed*) coactus saxum capere magnopere volēbat, moxque omnēs inter sē pugnābant. Cum mīlitēs sē diū pugnāverant et paucī adhūc vīvēbant, Iāsōn superbus ad eōs accēdit et mīlitēs etiam vīventēs celeriter cecīdit.<sup>14</sup>

“Bene **hercle** (*by Hercules!*) factum!” dīxit rēx Aeēta, quī bonam fortūnam Iāsonis clam querēbātur. “Nunc dracōnem, istum aureae lānae cūstōdem, accēdere potes. Sī saevās **faucēs** (*maw*) nigrumque **venēnum** (*venom*) ingentēque **amplexūs** (*coils*) superāre poteris, auream lānam tibi habēre poteris.” Cum Iāsōn illa tria opera iam facile fēcerat, rēx arbitrābātur Iāsonem hoc ultimum opus quoque cōnfectūrum esse et sibi dīxit “**Utinam** (*if only*) iste superbus iuvenis dracōne necētur! Etiamsī Iāsōn auream lānam cēperit, istum ad meam rēgiam redientem necābō.” Mēdēa rēgis **īnsidiās** (*treachery*) **suspiciāta est** (*suspected*) itaque Iāsonem illā nocte iterum vīsītāvit.

“**Māne** (*in the morning*) proficiāscāmur. Tē ad auream lānam **dērigam** (*shall guide*) sed sōlus dracōnem superāre nōn poteris. Meum auxilium requirēs,” illa dīxit sed Iāsōn respondit “Ego illōs taurōs facillimē iūnxī et cum eīs agrum arāvī! Ego terrigēnum exercitum facillimē cecīdī! Tuum auxilium nōn requīram!” Hīs dictīs Mēdēa diū tacēbat tum sēcum cōgitāvit “Iāsōn tam pulcher est, etiamsī stultior.” Haec manūs in **umerīs** (*shoulders*) Iāsonis posuit eīque **lentē** (*slowly*) dīxit, ut puerō: “Dracō magnus est. Dracō ingēns est. Dracō virum tōtum **dēvorāre** (*to devour*) potest. Dracō tuam nāvem amplexibus frangere potest. Dracōnis dentēs tam magnī quam hastae sunt. Dracō dormit numquam. Dracō tē necābit certissimē.” Iāsōn **adnuī** (*nodded*) et locūtus est, “Intellegō. Māne proficiāscēmur. Dracōnem inveniēmus aureamque lānam capiēmus. Ad rēgiam rediēmus captamque

13 Subjunctive with a relative clause of characteristic.

14 From *caedere* (“to kill”) rather than *cadere* (“to fall, to be killed”). In the perfect tense, the only distinction is in the length of the vowel *i*.



auream lānam rēgī Aeēteae ostendēmus. Tum auream lānam domum feram et rēx fīam.” Mēdēa cum **gemitū** (*sigh*) ait “Sī tū cum aureā lānā ad rēgiam Aeēteae rediēs, meus pater atque tē necābit certissimē. Aureā lānā captā, ab Colchide quam celerrimē nāvigāre dēbēbimus.”

Māne Mēdēa cum Iāsonē nautisque profecta est eōsque per flūmen ad **lūcum** (*grove*) dērēxit ubi maior **quercus** (*oak*) erat. Dē **rāmīs** (*branches*), cum clārā lūce ardēns, aurea lāna pendēbat. Ingēns circā arborem dracō iacēbat cuius **squāmae** (*scales*) tam magnae quam **scūta** (*shields*) erant. Mēdēam Iāsonemque īnsomnibus (*sleepless*) oculis spectābat. Cum dracō **spīrāvit** (*breathed*), **grāmen** (*grass*) spīritū tāctum mortuum est. Cum dracō mōvit, arbor ipsa **ingemuit** (*groaned*). Iāson dracōnem vidēns nōn timuit! Gladiō strictō Iāsonem ad dracōnem aggreditūrum Mēdēa **stitit** (*stopped*). “Iste dracō tē necābit!” haec admonuit. “**Condī** (*sheathe*) gladium et manē hīc.” Iāson adnuit. Mēdēa rānum potentibus herbīs lītum tenēns ad dracōnem lentē aggressa est et magica carmina cecinit, quibus dracōnem **cantāvit** (*enchanted*) atque in somnum trāxit. Magnīs dracōnis amplexibus **resolūtīs** (*relaxed*) oculisque clausīs, Iāson auream lānam dē arbore **studiōsē** (*eagerly*) cēpit et cum Mēdēa ad nāvem cucurrit.

Nāve **vēlīs** (*sails*) plēnīs nāvigantī, Mēdēa ad lītora Colchidis respexit. Ea gaudēbat sē vītā Iāsonis et filiī suae sorōris servāvisse sed hīs vīrīs servātīs Mēdēa scīvit sē et patrem et patriam prōdidisse. Domum redīre poterit numquam. “Utinam secundī ventī vēla impleant, nam pater multās nāvēs contrā nōs certē mittet.”

In lītoribus **recēdentibus** (*receding*), Mēdēa vīdit virōs prope celerēs nāvēs colligere.

#### Discussion Questions:

1. Who is the more heroic figure in these scenes: Medea or Jason?
2. Do you consider Medea to be justified in her actions to help Jason and Argus? Why or why not? Would your feelings change if Medea also killed her own brother to aid in her escape with Jason?
3. Many ancient stories feature women going to great lengths to help men whom they have only just met (e.g. Medea and Jason, Dido and Aeneas, Ariadne and Theseus). Why do you think this is such a common trope, and can you think of any similar examples from modern media?

|                                            |                                                              |
|--------------------------------------------|--------------------------------------------------------------|
| Addūcō, addūcere, addūxī, adductus         | to summon, lead to                                           |
| Adnuō, adnuere, adnuī, adnūtus             | to nod, nod in agreement                                     |
| Aeēta, -ae; f.                             | Aeētes, king of Colchis                                      |
| Aggredior, aggredī, aggressus sum          | to approach, draw near                                       |
| Agna, -ae; f.                              | lamb                                                         |
| Amplexus, -ūs; m.                          | coil, wrap, embrace                                          |
| Anhēlō, anhēlāre, anhēlāvī, anhēlātus      | to snort, pant                                               |
| Argus, -ī; m.                              | Argus, an Argonaut and son of Calchiope                      |
| Arō, arāre, arāvī, arātus                  | to plow                                                      |
| Aureus, -a, -um                            | golden                                                       |
| Avāritia, -ae; f.                          | greed                                                        |
| Callidus, -a, -um                          | clever, skillful                                             |
| Cantō, cantāre, cantāvī, cantātus          | to sing, enchant                                             |
| Cavus, -ī; m.                              | a pit, hollow, cave                                          |
| Chalciope, -ēs; f.                         | Chalciope, sister of Medea and mother of Argus               |
| Colchis, -idis; f.                         | Colchis, a region on the southeastern coast of the Black Sea |
| Condiō, -ōnis; f.                          | condition, term, contract                                    |
| Condō, condere, condidī, conditus          | to found, establish, sheathe, hide                           |
| Confidō, cōnfidere, cōnfisus sum           | to trust, rely upon                                          |
| Cōnsentiō, cōnsentīre, cōnsēnsī, cōnsēnsus | to agree                                                     |
| Contiō, -iōnis; f.                         | meeting, gathering                                           |
| Cristā, -ae; f.                            | crest, tuft                                                  |
| Cuspis, -idis; f.                          | spearhead, tip                                               |
| Dēpellō, dēpellere, dēpulī, dēpulsus       | to drive off, push away                                      |
| Dērigō, dērigēre, dērēxī, dērēctus         | to direct, guide                                             |
| Dēvorō, dēvorāre, dēvorāvī, dēvorātus      | to devour, eat                                               |
| Dracō, -ōnis; m.                           | dragon                                                       |
| Dummodo                                    | provided that, so long as                                    |
| Etiamsī                                    | even if, although                                            |

|                                       |                                                                  |
|---------------------------------------|------------------------------------------------------------------|
| Euxīnus, -a - um                      | friendly, hospitable (a euphemistic adjective for the Black Sea) |
| Existō, exsistere, exstitī            | to emerge, come forth                                            |
| Faux, faucis; f.                      | jaw, maw, throat                                                 |
| Fodiō, fodere, fōdī, fossus           | to dig                                                           |
| Fulgeō, fulgēre, fulsī                | to flash, gleam                                                  |
| Galea, -ae; f.                        | helmet                                                           |
| Gemitus, -ūs; m.                      | groan                                                            |
| Grāmen, -minis; n.                    | grass, stalk                                                     |
| Hecatē, -ēs; f.                       | Hecate, a Greek goddess associated with magic                    |
| Herbā, -ae; f.                        | grass, plant                                                     |
| Hercle                                | By Hercules!                                                     |
| Iāsōn, -onis; m.                      | Jason, a Greek hero and leader of the Argonauts                  |
| Impūnis, -e                           | unharméd                                                         |
| Ingemō, ingemere, ingemuī, ingemitus  | to groan                                                         |
| Īnserō, īnserere, īnseruī, īnertus    | to sow, plant                                                    |
| Īnsidiae, -ārum; f.                   | snare, plot, deception                                           |
| Īnsomnis, -e                          | unsleeping, wakeful                                              |
| Iōlcus, -ī; m                         | Iolcus, a city in Thessaly (northern Greece)                     |
| Iugulō, iugulāre, iugulāvī, iugulātus | to slit the throat                                               |
| Iungō, iungere, iūnxī, iūntus         | to join, yoke                                                    |
| Lac, lactis; n.                       | milk                                                             |
| Lāna, -ae; f.                         | wool, fleece                                                     |
| Lātrō, lātrāre, lātrāvī, lātrātus     | to bark                                                          |
| Lentus, -a, -um                       | clinging, slow, sticky                                           |
| Līnō, linere, lēvī, lītus             | to smear                                                         |
| Liquor, -ōris; m                      | fluid, liquid                                                    |
| Lōricātus, -a, -um                    | armored                                                          |
| Lūcus, -ī; m.                         | grove, thicket                                                   |
| Māne (adv.)                           | in the morning                                                   |
| Mēdēa, -ae; f.                        | Medea, a powerful sorceress                                      |

|                                           |                                       |
|-------------------------------------------|---------------------------------------|
| Mel, mellis; n.                           | honey                                 |
| Mīrābilis, -e                             | marvelous, wondrous, amazing          |
| Nāris, -is; f.                            | nose, nostril                         |
| Nempe                                     | of course, naturally                  |
| Nūbēs, -is; m.                            | cloud                                 |
| Paulātim                                  | little by little, gradually           |
| Pelia, -ae; m.                            | Pelias, king of Iolcus                |
| Quercus, -ūs; f.                          | oak                                   |
| Rādīx, -īcis; f.                          | root                                  |
| Rāmus, -ī; m.                             | branch                                |
| Recēdō, recēdere, recessī, recessus       | to recede, retreat, withdraw          |
| Recordor, recordārī, recordātus sum       | to recall, remember                   |
| Requīrō, requīrere, requīsīvī, requīsītus | to ask for, seek, need, require       |
| Resolvō, resolvere, resolvī, resolūtus    | to loosen, untie                      |
| Retrō                                     | backwards, back                       |
| Scūtum, -ī; n.                            | shield                                |
| Sistō, sistere, stitī, status             | to cause to stop                      |
| Spīrō, spīrāre, spīrāvī, spīrātus         | to breathe                            |
| Squāma, -ae; f.                           | scale                                 |
| Studiōsus, -a, -um                        | eager, intent on                      |
| Sulcus, -ī; m.                            | furrow, ditch, plowed row             |
| Suspīcor, suspīcārī, suspīcātus sum       | to suspect, mistrust                  |
| Taurus, -ī; m.                            | bull                                  |
| Terrīgēnus, -a, -um                       | earthborn                             |
| Thessaliā, -ae; f.                        | Thessaly, a region in northern Greece |
| Umerus, -ī; m.                            | shoulder                              |
| Unguentum, -ī; n.                         | ointment, unguent, perfume            |
| Ūrō, ūrere, ussī, ustus                   | to burn                               |
| Utinam                                    | if only                               |
| Vēlum, -ī; n.                             | sail                                  |
| Venēnum, -ī; n.                           | venom                                 |
| Vestīō, vestīre, vestīvī, vestītus        | to clothe                             |
| Vīsītō, vīsītāre, vīsītāvī, vīsītātus     | to visit, see                         |





Fig. 6. Circe. Illustrated by Karla Bivens, 2025.

# Circe

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## Introduction

Although Homer first describes her as a “dread goddess” (*Od.* 10.136), Circe is now widely understood (along with Medea) as a magical practitioner *par excellence*.<sup>1</sup> She is the daughter of the titan Helios and the Oceanid Perse, making her the sister of Aeëtes and through him, an aunt to Medea. In most myths, Circe inhabits the island of Aeaea, but she is also closely associated with Italy. As early as the 8th century BCE, Hesiod describes one of Circe’s sons – the mythic Italic king Latinus – as a ruler of the Tyrrhenians (likely the Etruscans), and Roman authors not infrequently connect Circe herself to Italy, citing Latinus or another of Circe’s sons (Telegonus) as the founder of various Italian cities.

Circe is most well-known for transforming people into animals (especially Odysseus’s crew), but Homer also attributes to her the powers of prophecy, necromancy, and rejuvenation. Like many magical practitioners, her knowledge of herbs is deeply connected with her supernatural abilities, but she sometimes wields a wand (*rhabdos/virga*) as well.

Like many divinities, Circe is typically depicted as being physically beautiful. Homer describes her hair as attractive (10.136) and her singing as sweet (10.228) – albeit human (10.136) – and Apollonius Rhodius gives her flashing, golden eyes (4.728-9). Ovid has her veiled in gold, surrounded by Nereids and nymphs, and seated in an impressive marbled hall (*Met.* 10.261-3), and the vast majority of visual depictions of Circe on ancient pottery portray her with idealized features.

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1 The term “witch” is a popular shorthand for this kind of figure, but it carries a substantial amount of cultural baggage.

Historically, the most popular myths about Circe center around her encounter with Odysseus and his crew, with later authors like Vergil and Ovid riffing on Homer's narrative in which Circe turns Odysseus's men into pigs but is later overcome by the hero himself, after which she restores his crew to their former humanity and sleeps with Odysseus, later offering him and his crew supplies and shelter for a year before providing prophetic instruction about their journeys to come.

However, these are not the only myths about Circe. In Apollonius's *Argonautica*, she is sought out by Medea and Jason to cleanse them of their murder of Medea's brother Apsyrtus. In Ovid's *Metamorphoses* Circe turns the beautiful Scylla into a horrific monster with dogs on the lower half of her body, and she also transforms the Ausonian king Picus into a woodpecker. Finally, there is the lost epic *Telegony*, named for Circe's son Telegonus who travels to Ithaca in search of his father – none other than Odysseus. After Telegonus unwittingly kills Odysseus, he returns to Aeaea with Telemachus and Penelope, at which point Circe marries Telemachus while her son marries Penelope.

Circe has remained a popular subject of modern mythical adaptations in paintings, opera, film, television, video games, and literature, although in the majority of her appearances Circe is reduced to a seductive woman who threatens to transform the hero into an animal – usually a pig.

## Adaptation Notes

The first section of this chapter is closely based on the scene in the *Argonautica* wherein Medea and Jason visit Circe on Aeaea after successfully stealing the golden fleece and (unfortunately) murdering Medea's brother. Not only does this work well as a sequel to the previous chapter of this book, but the often-overlooked scene is a remarkable one for its emphasis on the conversation between Medea and Circe, who speak in the Colchian language to the specific exclusion of Jason.

The second two sections recount Circe's reception of Odysseus and his crew, as told from Circe's perspective rather than Odysseus's. The



standard Homeric beats of the encounter remain, but in a significant departure from the *Odyssey*, here Circe does not cower at Odysseus's feet after he brandishes his sword, nor does she then beg him to sleep with her. Instead, Circe offers aid to Odysseus and his men because she recognizes that the gods have intervened on Odysseus's behalf and resisting their will would be futile.

This narrative shift serves doubly as a reframing designed to give Circe more agency, and as a nod to Hyginus's *Fabulae*, in which Circe complies with Odysseus's request because she explicitly recognizes the intervention of the gods (125: *intellēxit nōn sine dīvīnā voluntāte deōrum id esse factum*). It also mirrors a similar scene from book five of the *Odyssey* in which another divine woman – the nymph Calypso – has Odysseus captive on her island, and Hermes again intervenes to force her hand by informing Calypso that Zeus has decreed she release Odysseus and send him on his way.

Madeline Miller similarly removes the sexual compulsion from this scene in her 2018 novel *Circe*, having Circe herself remark on her time with Odysseus: “Years later, I would hear a song made of our meeting... I was not surprised by the portrait of myself: the proud witch undone before the hero's sword, kneeling and begging for mercy. Humbling women seems to me a chief pastime of poets. As if there can be no story unless we crawl and weep” (206).

Sources: Apollonius Rhodius's *Argonautika* 4.662f., Homer's *Odyssey* 10 and 12

Grammar highlighted: Purpose clauses

## Capitulum Sextum: Circa

### Pars I

Post multōs diēs in nāve Mēdēa Iāsōnque ad litora īnsulae Aeaeae advēnērunt. Ibi invēnērunt illam dīvam Circam sē in marī **lavantem** (*washing*). Illa fuit filia Solis et soror Aeētae, itaque **amita** (*aunt*) Mēdēae, nam Mēdēa filia Aeētae fuit. Circa **lōta** (*washed*) Mēdēam

Iāsonemque in **mīrābilem** (*marvelous*) villam vocāvit. Omnibus in **sellīs** (*seat*) **sedentibus** (*sitting*), Circa Mēdēae dīxit sē proximā nocte terribili **somniō** (*a dream*) territam esse. “In hōc somniō,” ea inquit, “vīdī mūrōs **cellāsque** (*rooms*) villae cum sanguine fluere et magicās herbās ignibus cōsūptās esse. Ad finem somniī ego ignēs **extinguere** (*put out*) pōtuī sanguine virī **crūdēliter** (*cruelly*) interfectī. **Māne** (*in the morning*) ē **lectō** (*bed*) surrēxī et in marī meās vestēs corpusque lāvī ut horrōrem somniī **abluerem** (*wash off*). Mē lavante advēnistis. Nunc dīc mihi, Mēdēa: cūr ad litora Aeaeae vēnistī?”

Hīs dictīs Mēdēa respondit “Cāra amita, ad tua litora vēnī ut auxilium peterem. Meus pater – tuus frāter – Aeēta mē Iāsonemque per mare cōsequēbātur. Illō nōs captūrō, meum frāterem Apsyr̄tum gladiō crūdēliter interfēcī et membra parvī corporis in mare iacēbam ut Aeēta partēs filiī legere<sup>2</sup> dēberet et nōs cōsequī dēsineret. Hoc factum nōn sine ēventū (*success*) erat.

Aeētam fūgimus sed nunc caede Apsyr̄tī **maculātī** (*stained*) sumus. Sī tibi placet, tē ōrō, **lustrā** (*purify*) nōs ut sanguine frātris nōn diūtius maculēmur!” illis audītīs, Circa mōta est memoriā terribilis somniī et exclāmāvit, “Vōs estis causa meī somniī! Propter vōs dē sanguine ignīque **somniāvī** (*I dreamed*)! Tamen vōbīs prōderō nam etiam sī Iuppiter **homicīdam** (*murderer*) ōdit, vōta homicīdae **benignē** (*kindly*) audit.”

Circa igitur **rītūs** (*rites*) incēpit quibus **crūdēlis** (*cruel*) homicīda **lūstrātus** (*purified*) fiat. Prīmō **porcellum** (*piglet*) cēpit et eum **iugulāvit** (*slit the throat*) ut sanguis in manūs Mēdēae Iāsonisque flueret. Deinde Iovem **Catharsium** (*the purifier*) invocāvit quī vōta homicīdārum **benignīs** (*kind*) **auribus** (*ears*) recipit. Tum Circa Iovī **lība** (*sacred cakes*) **coxit** (*cooked*) et **lībātiōnēs** (*libations*) effūdīt ut Fūriae dēsinerent et Iuppiter ipse **veniam** (*favor*) Mēdēae Iāsonique daret. Mēdēae **miserēns**<sup>3</sup> (*pitying*) illa tandem inquit “Miserrima puella, iram patris diū fugere nōn poteris. Aeēta tibi scelera<sup>4</sup> **ignōscere** (*forgive*) nōn poterit et propter caedem Apsyr̄tī tē parvō tempore iterum cōsequētur. Quod tū **cōnsanguinea** (*kin*) es, et ad mē velut **supplex** (*suppliant*) vēnistī, nōn Aeētam iuvābō etiam sī eius soror

2 Here “gather” not “read.”

3 *Misereor* takes a genitive object.

4 You forgive (*ignōscere*) someone in the dative (*tibi*) for something in the accusative (*scelera*).

sum. At tē tuōsque hīc remanēre nōn sinam. Īte!”

## Pars II

Mēdēa profectā, post multōs annōs Circa vīdit aliam nāvem, quae plēna Graecōrum fuerit,<sup>5</sup> ad litora Aeaeae advēnisse. Dux illōrum nāve ēgressus est et post paulō **cervum** (*stag*) invēnit et occīdit, tum eum ad virōs in ōrā (*shore*) trāxit ut ēssent (*eat*). Tōtum diem illī aliēnī in ōrā sedentēs carnem ēdērunt et dulce vīnum bibērunt. Cum nox erat et tenebrae īnsulam tēxerant, illī in **harēnā** (*sand*) iacentēs dormīvērunt. Māne dux ingēns saxum ascendit ut tōtam īnsulam vidēre posset et **istinc** (*from there*) intellexit īnsulam **ferācem** (*verdant*), animālium plēnam, undīsque cīntam esse.

Illō diē, multī illōrum aliēnōrum per īnsulam errāvērunt et vīllam Circae, quae dē lapide facta et arboribus cīnta est, invēnērunt. **Lupī** (*wolves*) **leōnēsque** (*lions*), quōs Circa carminibus **cantāverat** (*to enchant*), circā vīllam iacēbant. Haec animālia nōn surrēxērunt ut virōs peterent sed manūs **lamberent** (*to lick*). Graecī haec prīmō timēbant, tunc lupōs leōnēsque tam amīcōs vidēre gaudēbant! In vīllā Circa dulcia carmina canēns dīvam vestem **texēbat** (*to weave*). “Cūr istī aliēnī ad meam vīllam vērērunt? Quid volunt?” sibi dīxit.

Carminibus Circae audītis, quīdam Graecus dīxit, “Amīcī! Aliquem audiō, fortasse dīvam, in vīllā dulcius canere! Eam appellāmus!” Circa virīs magnā vōce appellentibus īrāta est. Tamen vēnit ut magnās **iānuās** (*doors*) vīllae aperīret et illōs intus invītāret, nam Circa dīva erat et īra dīvae terribilis est. Omnēs Graecī – ūnō exceptō – in vīllam Circae **libenter** (*gladly*) vērērunt. Ille sōlus, nōmine Eurylochus, **forās** (*outside*) clam mānsit. Cēterīs virīs Circa sēdēs **torōsque** (*couches*) dedit, et **pōcula** (*cups*) vīnī cum **melle** (*honey*) miscuit, et **cāseum** (*cheese*) **pānemque** (*bread*) obtulit. In cibum vīnumque, autem, potentēs herbās posuerat nē istī hospitēs magicīs carminibus **obsistere**<sup>6</sup> (*to resist*) possent.

Aliēnī hospitēs vīnum subitō bibērunt et cibum **avāriissimē** (*most greedily*) ēdērunt. Tunc Circa **virgam** (*wand*) ē sinū vestis excēpit et quemque tangēns illīs dīxit, “Vōs hospitēs in nāve ad mea litora advēnistis

5 A relative clause (*quae plēna Graecōrum fuit*) uses the subjunctive (*fuerit*) when it appears within indirect statement.

6 *Obsistere* takes a dative object.

sine **invītātiōne** (*invitation*). Meum cervum occīdistis ēdistisque, tunc meam villam intrāvistis **quō** (*where*) meō cibō vīnōque frūctī estis at mihi nihil **versā vīce** (*in return*) obtulistis. Sē ēgistis velut **porcī** (*pigs*). Propter omnia haec, poenās nunc dabit. Virgā tāctī, omnēs virī porcī factī sunt! In pedibus quattuor illī nunc stābant. Loquī nōn poterant, modo **grunnīre** (*grunt*). Mentēs, autem, nōn mūtatae erant. Circa igitur illōs porcōs in **haram** (*pigsty*) ēgit et ante pedēs **quisquiliās** (*slop*) iēcit ut illī ēssent.

Circā nesciente, Eurylochus ad nāvem cucurrit ut trīste fātum comitum dūcī nārrāret.

### Pars III

Proximō diē, Circa vīdit alium hospitem ad suam domum advenīre. Illum **rudum**<sup>7</sup> (*brutish*) Graecōrum ducem esse intellēxit, et Circa laetitiam **assimulāns** (*feigning*) illum in domum invītāvit. Illī sēdem dedit, et pōculum vīnī cum melle miscuit, et cāseum pānemque potentibus herbīs mixtum obtulit, sed cum Circa illum virgā tetigit ut eum in porcum mūtāret – ecce! – nihil accidit!

“Quis tu es?” Circa poposcit. “Nēmō meīs carminibus obsistere potest, nisi dī ipsī eī auxilium obtulērunt.” Ille hospes respondit, “Ulixēs sum, Lāērtae filius, rēx Ithacae, comes Minervae. Hōc diē Mercurius ipse mihi potentem flōrem dedit ut tuīs carminibus obsistere possem.” Hīs verbīs dictīs, Circa ab īmīs pectoribus **suspīrāvit** (*sigh*) nam intellēxit sē deīs obsistere nōn posse. “Sī dī tibi auxilium obtulērunt, ego tē ā tuō itinere continēre nōn dēbeō. Quid requīris? Dīc mihi,” illa dīxit.

“Necesse est mihi ad Ithacam redīre,” Ulixēs inquit. “In nāve cum porcīs nāvigāre nōn possum, ergō tē ōrō ut meōs comitēs in virōs iterum mūtēs. Atque nōs omnēs fessī itinere bellōque sumus. Permite ut tūti in hāc īnsulā quiescāmus. Tandem, sciō tē potentem **venēficam** (*sorceress*) esse. **Amābō tē** (*please*), dīc mihi quibus periculīs domum nāvigantēs occurrāmus?”<sup>8</sup>

Vī superōrum ācta, Circa Ulixis **dēsīderium** (*desire*) **adnuīt** (*to approve*) et porcōs in virōs iterum mūtāvit tamen nōlēbāt. Tunc tōtum annum Circa vīnum cibumque illīs fessīs dabat et permittēbat ut tūti

7 From *rudis*, -e, this is a genitive with *Graecōrum*, not an accusative with *illum*.

8 A subjunctive here in an indirect question, “Tell me *what dangers we will encounter...*”

in Aeaeā quiēscerent. Cum annus ierat et Graecī proficīscī parātī sunt, Circa Ulixī dīxit quibus periculīs occursūrus esset.<sup>9</sup>

“Prīmum necesse est in domum **dīrae** (*dread*) Proserpinae Dītisque intrāre ut cōsiliū ab umbrā Tiresiae sapientis petās. Ibi ūnum comitum inveniēs, atque tuam mātrem. Cum sapientī locūtus eris et ab fīnibus orbis terrārum redierīs, tunc Sīrēnīs occurrēs quae in **prātō** (*meadow*) sedentēs **pūtribus** (*rotten*) corporibus cīnctae sunt. Sī quis carmen Sīrēnārum audiat, **cantātus** (*charmed, bewitched*) fiat et domum numquam redeat. Ergō praeter īnsulam Sīrēnārum **rēmigāre** (*row*) et **cēram** (*wax*) in aurēs comitum pōnere dēbēbis nē tuī comitēs carmen illārum audiant. Sī tū ipse audire volēs, necesse est tē ad **mālum** (*mast*) **ligārī** (*bind*). Ita ligātus, omnia in orbe terrārum discēs quae fuerint, sint, et futūra sint.<sup>10</sup>”

“Deinde inter **vorāginem** (*whirlpool*) Charybdem et **mōnstrum** (*monster*) Scyllam nāvigābis. Scyllam pugnāre nēquiquam cōnāberis et eam nōn vincēs. Ista sex tuōrum comitum saevīs **faucibus** (*maw*) rapiet edetque. Fāta comitum tuamque **superbiam** (*arrogance*) querēs ā mōnstrō Scyllā nāvigābis. Dēnique ad īnsulam Thrinaciam adveniēs ubi Sōl pecora tenet. Sī pecora tūta fuerint, tū tuīque comitēs ad Ithacam tūtī redībītis. Sed sī ūnum animal ex pecoribus nocitum erit, tū sōlus sine ūllīs comitibus in aliēnā nāve ad Ithacam redībīs.”

Sīc locūta, Circa illōs hospitēs ab suā villā mīsit et sē iterum sōlam in Aeaeā<sup>11</sup> esse gāvīsa est.

#### Discussion Questions:

1. In what ways are modern witch stereotypes influenced by the character of Circe?
2. Why are there so many wild animals on Circe’s island and what does that suggest about the stag that Ulysses killed for his men?
3. *Carmen* can mean both a song and a magical spell. Are there any English terms that have a similar ambivalence?

9 A future active participle (here *occursūrus*) is often used to express futurity in the secondary sequence of the subjunctive, i.e. “She told him what dangers he *would* encounter.”

10 Further subjunctives in indirect question, “You will learn all things which *were*...”

11 Sē iterum sōlam in Aeaeā esse is the object of gāvīsa est.

|                                               |                                                           |
|-----------------------------------------------|-----------------------------------------------------------|
| Abluō, abluere, abluī, ablūtus                | to wash off                                               |
| Adnuō, adnuere, adnuī, adnūtus                | to nod, nod in agreement                                  |
| Aeaea, -ae; f.                                | Aeaea, the mythic island and home of Circe                |
| Amita, -ae; f.                                | aunt                                                      |
| Apsyrtus, -ī; m.                              | Apsyrtus, brother of Medea                                |
| Assimulō, assimilāre, assimilāvī, assimilātus | to pretend, feign, simulate                               |
| Auris, -is; f.                                | ear                                                       |
| Avārus, -a, -um                               | greedy                                                    |
| Benignus, -a, -um                             | kind, friendly                                            |
| Cantō, cantāre, cantāvī, cantātus             | to sing, enchant                                          |
| Cāseus, -ī; m.                                | cheese                                                    |
| Catharsius, -a, -um                           | one who purifies; an epithet of Jupiter                   |
| Cella, -ae; f.                                | room, cell, chamber                                       |
| Cēra, -ae; f.                                 | wax                                                       |
| Cervus, -ī; m.                                | stag, deer                                                |
| Charybdis, -is; f.                            | Charybdis, a mythic whirlpool                             |
| Circa, -ae; f.                                | Circe, a divine magical practitioner                      |
| Cōnsanguineus, -a, -um                        | related by blood, kindred                                 |
| Coquō, coquere, coxī, coctus                  | to cook, prepare                                          |
| Crūdēlis, -e                                  | cruel, harsh                                              |
| Dēsiderium, -ī; n.                            | desire, wish                                              |
| Dīrus, -a, -um                                | cruel, harsh, dire                                        |
| Dīs, Dītis; m.                                | Dis, a Roman god of the underworld, husband of Proserpina |
| Edō, ēsse, ēdī, ēsus                          | to eat                                                    |
| Eurylochos, -ī; m.                            | Eurylochos, a companion of Ulysses                        |
| Ēventus, -ūs; m.                              | success, outcome, result                                  |
| Faux, faucis; f.                              | jaw, maw, throat                                          |
| Ferāx, ferācis                                | bountiful, fruitful, verdant                              |
| Forās (adv.)                                  | outside                                                   |
| Graecus, -a, -um                              | Greek                                                     |
| Grunniō, grunnīre                             | to grunt                                                  |

|                                       |                                                                                |
|---------------------------------------|--------------------------------------------------------------------------------|
| Hara, -ae; f.                         | pigsty                                                                         |
| Harēna, -ae; f.                       | sand                                                                           |
| Homicīda, -ae; m.                     | murderer                                                                       |
| Iānua, -ae; f.                        | door                                                                           |
| Iāsōn, -onis; m.                      | Jason, a Greek hero and leader of the Argonauts                                |
| Ignōscō, ignōscere, ignōvī, ignōtus   | to forgive, pardon                                                             |
| Invitātiō, -iōnis; f.                 | invitation                                                                     |
| Istinc                                | from there                                                                     |
| Ithaca, -ae; f.                       | Ithaca, a small Greek island                                                   |
| Iugulō, iugulāre, iugulāvī, iugulātus | to slit the throat                                                             |
| Iuppiter, Iovis; m.                   | Jupiter, the Roman lord of gods and men (similar to Zeus)                      |
| Lāértēs, -ae; m.                      | Laertes, father of Ulysses                                                     |
| Lambō, lambere, lambuī, lambitus      | to lick                                                                        |
| Lavō, lavāre, lāvī, lōtus             | to bathe, wash                                                                 |
| Lēctus, -ī; m.                        | bed, couch                                                                     |
| Leō, leōnis; m/f.                     | lion                                                                           |
| Lībātiō, -iōnis; f.                   | libation, ritual offering of liquid                                            |
| Libenter                              | gladly, eagerly, willingly                                                     |
| Lībum, -ī; n.                         | ritual cake                                                                    |
| Ligō, ligāre, ligāvī, ligātus         | to bind, tie                                                                   |
| Lupus, -ī; m.                         | wolf                                                                           |
| Lūstrō, lūstrāre, lūstrāvī, lūstrātus | to clean, ritually purify                                                      |
| Maculō, maculāre, maculāvī, maculātus | to stain                                                                       |
| Mālum, -ī; n.                         | mast                                                                           |
| Māne (adv.)                           | in the morning                                                                 |
| Mēdēa, -ae; f.                        | Medea, a powerful sorceress                                                    |
| Mel, mellis; n.                       | honey                                                                          |
| Mercurius, -ī; m.                     | Mercury, a Roman god associated with travel and messengers (similar to Hermes) |
| Minerva, -ae; f.                      | Minerva, a Roman god associated with wisdom (similar to Athena)                |

|                                           |                                                                                    |
|-------------------------------------------|------------------------------------------------------------------------------------|
| Mīrābilis, -e                             | marvelous, wondrous, amazing                                                       |
| Misereor, miserēri, miseritus sum         | to pity                                                                            |
| Mōnstrum, -ī; n.                          | monster, portent                                                                   |
| Obsistō, obsistere, obstiti, obstitus     | to resist, oppose, withstand                                                       |
| Ora, -ae; f.                              | shore, coast, border                                                               |
| Pānis, pānis; m.                          | bread                                                                              |
| Pōculum; -ī; n.                           | cup                                                                                |
| Porcellus, -ī; m.                         | piglet                                                                             |
| Porcus, -ī; m.                            | pig                                                                                |
| Prātum, -ī; n.                            | field, meadow                                                                      |
| Proserpina, -ae; f.                       | Proserpina, a Roman goddess of the underworld, wife of Dis (similar to Persephone) |
| Pūtris, -e                                | foul, rotten                                                                       |
| Quisquilia, -ae; f.                       | garbage, rubbish, slop                                                             |
| Quō                                       | where, whither                                                                     |
| Rēmigō, rēmigāre, rēmigāvī, rēmigātus     | to row                                                                             |
| Rītus, -ūs; m.                            | rite, ritual                                                                       |
| Rudis, -e                                 | rough, brutish, boorish                                                            |
| Scylla, -ae; f.                           | Scylla, a mythic dog-woman hybrid                                                  |
| Sedeō, sedēre, sēdī, sessus               | to sit                                                                             |
| Sella, -ae; f.                            | seat                                                                               |
| Sīrēna, -ae; f.                           | Siren, a mythic bird-woman hybrid                                                  |
| Sōl, Solis; m.                            | the sun or the personification thereof                                             |
| Somniō, somniāre, somniāvī, somniātus     | to dream                                                                           |
| Somnium, -ī; n.                           | dream                                                                              |
| Superbia, -ae; f.                         | arrogance, boldness                                                                |
| Supplex, -icis; m/f.                      | suppliant                                                                          |
| Suspīrō, suspīrāre, suspīrāvī, suspīrātus | to sigh, breathe                                                                   |
| Texō, texere, texuī, textus               | to weave                                                                           |
| Thrinācia, -ae; f.                        | Thrinacia, an island where the cattle of the Sun live                              |



|                   |                                 |
|-------------------|---------------------------------|
| Tiresiās, -ae; m. | Tiresias, a famed Greek prophet |
| Torus, -ī; m.     | couch, bed                      |
| Ulixēs, -is; m.   | Ulysses, king of Ithaca         |
| Venēfica, -ae; f. | sorceress, magical practitioner |
| Venia, -ae; f.    | pardon, favor                   |
| Vicis, -is; f.    | turn, change                    |
| Virga, -ae; f.    | wand, branch                    |
| Vorāgō, -īnīs; f. | whirlpool, abyss                |



Fig. 7. Ariadne. Illustrated by Karla Bivens, 2025.

# Ariadne

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## Introduction

There is nothing inherently special about Ariadne. She is the mortal daughter of queen Pasiphae and king Minos of Crete, and despite that making her a granddaughter to Zeus, niece to Circe, and cousin to Medea, she has no supernatural capabilities, she is not particularly gifted, and she does not do anything particularly heroic. In fact, Ariadne is one of many women in ancient myth whose primary narrative purpose is to fall in love with a male hero (usually immediately and for no other reason than that he's incredibly attractive) and to offer him whatever aid she can, even at great detriment to herself, her family, and her homeland. (Medea, Tarpeia, and Scylla are all put in similar roles.)

And yet, Ariadne is a much-beloved character. Most readers likely know of her because of her role in helping Theseus escape the labyrinth of Crete, how she offered him a spool of thread to find his way back to the entrance after slaying the minotaur – that monstrous bull-headed man at the center of the maze – and how she sailed romantically off with him into the sunset. Theseus, of course, is a popular hero even today, acclaimed for volunteering to be one of the fourteen young Athenian men and women sent to Crete to feed the minotaur in recompense for the death of king Minos's son (and Ariadne's brother) Androgeus. Less popular now are the myths about what happens *after* Ariadne sails off with Theseus, the stories in which he abandons her on an island shortly after they leave Crete (perhaps intentionally, perhaps not) and later marries her sister Phaedra, leaving Ariadne alone to her fate.

## Adaptation notes

The primary beats of Ariadne's canonical narrative remain untouched in this version: she is a young woman who meets the attractive young Theseus when he arrives as an Athenian tribute to the minotaur; she helps him escape, then flees Crete with him and is abandoned on the island of Naxos. In refocusing the narrative on Ariadne rather than Theseus, I have added minor details about her daily life to flesh out her character more than we find in the ancient sources (obviously, none of them pass the Bechdel test), but none of these added details significantly alter the events of her narrative.

The biggest shift is something I introduced as a means of making Ariadne's aid to Theseus seem more sympathetic and ideologically consistent to a modern audience: here, Ariadne makes her assistance to Theseus contingent on his promise not to kill her brother, whom she names as Asterius rather than calling him by his more popular moniker – the minotaur – and it is only after it is too late that Theseus understands Asterius and the minotaur were one and the same entity. This change is in keeping with Catullus's characterization of Ariadne, who herself describes Theseus as "spattered in my brother's blood" (64.181: *respersum iuvenem fraternā caede*), and I appreciate what it says about Ariadne's love for Asterius that she would continue to call her brother by his given name. This shift also colors her departure from Crete, because now, rather than purposefully helping a strange man murder her brother and betray her father purely for the sake of 'love,' this version has her fleeing a horrible situation created in spite of her best intentions of saving a stranger from death.

Sources: Hyginus's *Fabulae* 41-3 and Catullus 64

Grammar highlighted: result clauses

## Capitulum Septimum: Ariadna

### Pars I

Ariadna vītam quam optimam agēbat. Domum in īnsulā Crētā amābat, nam īnsula pulchra erat ubi sōl tam clariter **fulgēbat** (*gleamed*) ut aqua similis **vitrō** (*glass*) vidērētur et **grāmina** (*grass*) similia **smaragdīs** (*emeralds*) vidērentur. Ariadna sorōrem Phaedram atque dīligēbat, nam Phaedrā **lepida** (*charming*) dulcisque erat et **ambae** (*both*) sorōrēs omnia

ūnā (*together*) faciēbant. Duae puellae tam similēs erant ut multī putārent eās **geminās** (*twins*) esse. Ariadna ac parentēs – rēgem Minōnem et rēginam Pasiphaeam – amābat quī Crētam rēgnābant. Ariadna sciēbat patrem aliīs **nōnnumquam** (*sometimes*) **asperum** (*harsh*) esse, sed Mīnōs duābus filiābus semper dulcissimus erat. Ariadna igitur cum sorōre parentibusque in **rēgiā** (*palace*) Crētae fēlicissimam vītā agēbat. Duās rēs sōlās querēbātur: suōs frātrēs Androgeum Asteriumque.

Androgeus magnus āthlēta (*athlete*) erat. **Rē vērā** (*in fact*), tam magnus āthlēta erat ut Athēnās īret in **Panathēnaeīs** lūdīs (*Panathenaic games*) certātum.<sup>1</sup> Ibi Androgeus tam celeriter cucurrit ut omnēs currentēs superāret. Ille tam ferōciter pugnāvit ut omnēs pugnāntēs atque superāret. Post Panathēnaeōs lūdōs tamen Ariadna audīvit Androgeum interfectum esse. Aliī dīxērunt eum ab Athēnaeō rēge ipsō Aegeō caesum esse quī Androgeum propter invidiam victōriarum interfēcisset. Aliī dīxērunt rēgem Aegēum Androgeum mīsisse ut **taurum** (*bull*) Marathōnis pugnāret, et Androgeum in pugnā interfectum esse.<sup>2</sup> Etiam aliī dīxērunt Androgeum ā quibusdam **latrōnibus** (*bandits*) in viā forte caesum esse. Ariadnae pater, rēx Mīnōs, rēgem Athēnaeum Aegēum culpāvit. Mīnōs igitur rēgem Aegēum **vī** (*by force*) coēgit ut septem virōs et septem fēminās ad Crētā **quotannīs** (*every year*) mitteret poenās datum.<sup>3</sup>

Hī quattuordecim Athēnaeī Labyrinthum illum intrāre coāctī sunt. Nēmō hōrum ē Labyinthō illō umquam rediit aut ab ūllō iterum vīsus est. Labyrinthus ille **obscurus** (*dark*) est, plēnus **ambāgum** (*meanderings*) dolōrumque et in mediō alter frāter Ariadnae vīvēbat, cui nōmen Astērius erat. Similis Androgeō Astērius fortis, ferōx, celerque erat. Tam fortis erat ut bovem tollere posset. Tam ferōx erat ut etiam taurī eum timērent. Tam celer erat ut nēmō ex eō effugere posset! Tamen Asteriō nōn licēbat ut in lūdīs cum aliīs certāret. Rē vērā, Astērius coāctus est ut in obscurō Labyinthō clam vīveret quod caput **taurifōrme** (*bull-shaped*) habuit. Quamquam Ariadna Asterium valdē dīligēbat, rēx Mīnōs filium esse putābat mōnstrum. Populus Crētae Asterium “Minōnis Taurum” vocābat, aut Mīnōtaurum illum.

## Pars II

Quōdam diē, Ariadna et Phaedra in lītre **ambulantēs** (*walking*) **conchās** (*seashells*) colligēbant et dē **cīvilibus rēbus** (*politics*) Crētae inter sē dīcēbant.

1 Note the supine *certātum* used with a verb of motion *īret* to express purpose “went to compete.”

2 *Androgeum... interfectum esse* is still in indirect statement following *Āliī dīxērunt*.

3 The supine datum here follows *mitteret*, again to express purpose.

Phaedrā dē pretiō frūmentī querente, Ariadna **longinquam** (*distant*) nāvem cum nigrīs **vēlīs** (*sails*) vīdit. Tandem nāvis tam prope erat ut Ariadna eam Athēnaeam esse cognōsceret. “Haec nāvis illa quattuordecim **tribūta** (*tributes*) Athēnīs fert!” Ariadna dīxit. “Ad **portum** (*harbor*) eāmus ut illa advenīre videāmus!” Hīs dictīs Ariadna Phaedraque ā lītore, per oppidum, ad portum cucurrērunt. Portus plēnus nautārum **piscātōrumque** (*fishermen*) erat quī duās sorōrēs per turbam currentēs salūtāvērunt. Dēnique eae locum invēnērunt ex quō nāvem advenientem vidēre poterant et in mūrō sedentēs nāvem pervenientem dīligerter aspexērunt.

Post ūnam hōram nāvis portum advēnerat. Nautae ēgressī eam **religāvērunt** (*moored*) et Athēnaea tribūta ē nāve mox edūxērunt. Plērīque quattuordecim hominum sīc dolēbant ut oculōs ē humō nōn movērent quia intellēxērunt sē Labyrinthum illum intrātūrōs et numquam reditūrōs esse. Quīdam iuvenis autem **sē** aliter **habēbat** (*comport oneself*). Fortis erat et audāx, et nīl **timidus** (*fearful*) vidēbātur. Oculīs sublātīs Ariadnam Phaedramque vīdit et ad eās **subrīsīt** (*smile*). Ariadna ab amōre subitō et ferōciter pulsa est. Cum iuvenis ē **vīsū** (*sight*) Ariadnae mox discesserat, ea dē illō tōtum diem cōgitāre nōn dēsīvit. “Quisque ille est, morī nōn dēbēbit!” Ariadna sibi dīxit. “Necesse est mihi eum cōservāre.”

Illā nocte Ariadna ad **cellās** (*chambers*) sub rēgiā clam īvit in quibus Athēnaea tribūta tenēbantur. Ibi iuvenem invēnit et eī quīetē dīxit, “Bone vir, fortis vidēris ac **magnanimus** (*brave*). Tē morī patī nōn possum. Magnās vīrēs habēs, sed nēmō tantās vīrēs habet ut meum frātre Asterium superet. Clāram virtūtem habēs, sed virtūs tibi exitum Labrynthī quaerentī nōn prōderit. Ego autem tibi prōderō, sī vōta faciēs nē Asterium pugnēs.” Iuvenis dīxit, “Sīc **voveō** (*vow*). Tuum frātre nōn pugnābō.” Ariadna longum **fīlum** (*thread*) ex sinū excēpit quod iuvenī dedit. “In Labyrinthum ingressus, hoc fīlum ēvolve (*unroll*). Cum plūs quam hōram in Labyrinthō ambulāvistī, cūstōdēs exitūs dēsuerint. Tum fīlum rūsus ad exitum tūtus sequere. Tibi obcurram et tē ad nāvem feram. Quid tibi nōmen est, hospes?” Subrīdēns ille respondit “Thēsēus sum, fīlius Aegeī - rēgis Athēnārum.”

### Pars III

Tribūtīs in Labyrinthum ductīs, Ariadna ānxia (*nervous*) ad portam Labyrinthī Thēseum redientem exspectābat. Post multās hōrās Thēseus redīvit. Eius manūs tam **sanguineae** (*bloody*) fuērunt ut Ariadna scīret eum **ferōciter** (*fiercely*) pugnāvisse. “Quid tibi accidit?” ea rogāvit. “Cūr tuae manūs tam sanguineae sunt?” Thēseus manūs tunicā **tergēns** (*wiping*) respondit, “Nullum ferrum habuī, ergō manibus tantummodo Mīnōtaurum interficere necesse erat.” Hīs audītīs Ariadna flēvit. “Vōvistī

tē meum frātre[m] nōn interfectūrum esse!” Thēseus turbātus dīxit, “Tuum frātre[m] nōn interfēcī! Asterium numquam vīdī! Mīnōtaurum illum interfēcī!” Ariadna magis flēns **exclāmāvit** (*shouted*) “Asterius Mīnōtaurus est! Meus frāter est! Meum frātre[m] interfēcistī!”

Odiō dolōreque mōta Ariadna sēnsit sē rem tam terribilem – **etiāmsī** (*even if*) forte – fēcisse ut nōn in Crētā manēre posset, nam ea prō quōdam Athēnaeō aliēnō patrem prōdiderat, memoriā Androgeī **violāverat** (*dishonored*), et auxiliū eī dederat quī suum frātre[m] Asterium interfecerat. Ariadna tamen Thēseum servāre volēbat. “Ad nāvem eāmus,” trīstis dīxit. “In meā patriā manēre nōn possumus.” Duo igitur ad portum celeriter cucurrerunt et ibi Athēnaeam nāvem invēnerunt quae eōs ab Crētā mox auferret. Nāve ab portū proficiscente, Ariadna cum multīs lacrimīs ad pulchram īnsulam domumque aspiciēns flēvit sē patrem, mātrem, cāram sorōrem Phaedram numquam iterum vīsūram esse.

Nautae nāvem ad īnsulam Naxum mox **appulērunt** (*landed*) ut omnēs aquam dulcem sūmerent et noctem in terrā agerent. Ariadna **māne** (*in the morning*) ē somnō **excitāta** (*roused*) sē relictam invēnit. In lītore currēns nēminem vīdit. Magnā vōce clāmāns nēminem audīvit. Athēnaē āfuērunt. Thēseus āfuit. Nāvis āfuit. Tandem altam **rūpem** (*cliff*) ascendit ut tōtam īnsulam vīcīnumque mare vidēre posset. Ex illō locō nāvem nigrīs vēlīs longē nāvigantem vīdit, in quā erat quaedam multō similis sorōrī Phaedrae.

Quid dēnique Ariadnae accidat incertum est. Aliī dīcunt eam in Naxō relictam prōditamque perītā esse. Aliī dīcunt eam in illō locō deum Dionysum invēnisse quī Ariadnam servāvisset et eam abstulisset inter immortalēs habitātum.<sup>4</sup>

#### Discussion Questions:

1. Is Minos’s punishment of Athens a reasonable response to the death of Androgeus? If not, what would have been more appropriate?
2. Dido, Medea, and Ariadne all help men who ultimately end up betraying them. Why is this such a common theme and what does it say about ancient expectations of women?
3. In Greek and Roman myth, it is rare – even in this book – for two women to speak with each other, especially if it is not about a man. What other examples from antiquity can you think of? Why do you think this is such a rarity?

4 Supine to express purpose.

|                                           |                                                              |
|-------------------------------------------|--------------------------------------------------------------|
| Aegēus, -ī; m.                            | Aegeus, king of Athens, father of Theseus                    |
| Ambāgēs, -is; f.                          | meandering, riddle, circuitous route                         |
| Ambulō, ambulāre, ambulāvī, ambulātus     | to walk, go                                                  |
| Ambus, -a, -um                            | both                                                         |
| Androgeus, -ī; m.                         | Androgeus, a young man from Crete and brother of Ariadne     |
| Ānxius, -a, -um                           | nervous, anxious                                             |
| Appellō, appellere, appulī, appulsus      | to land, drive to                                            |
| Ariadna, -ae; f.                          | Ariadne, a young woman from Crete and daughter of King Minos |
| Asper, aspera, asperum                    | harsh                                                        |
| Astērius, -ī; m.                          | Asterius, a young man from Crete and brother of Ariadne      |
| Athēnae, -ārum; f.                        | Athens, a city in Greece                                     |
| Athēnaeus, -a, -um                        | Athenian                                                     |
| Āthlēta, -ae; m.                          | athlete                                                      |
| Cella, -ae; f.                            | room, cell, chamber                                          |
| Cīvilis, -e                               | civic                                                        |
| Concha, -ae; f.                           | seashell                                                     |
| Crēta, -ae; f.                            | a large Greek island                                         |
| Etiam sī                                  | even if, although                                            |
| Ēvolvō, ēvolvere, ēvolvī, ēvolūtus        | to unroll, unwind                                            |
| Excitō, excitāre, excitāvī, excitātus     | to rouse, stir, awaken                                       |
| Exclāmō, exclāmāre, exclāmāvī, exclāmātus | to shout, exclaim                                            |
| Ferōx, ferōcis                            | fierce, savage                                               |
| Filum, -ī; n.                             | thread                                                       |
| Fulgeō, fulgēre, fulsī                    | to flash, gleam                                              |
| Geminus, -a, -um                          | twin                                                         |
| Grāmen, -inis; n.                         | grass, stalk                                                 |
| Labyrinthus, -ī; m.                       | labyrinth, maze                                              |
| Latrō, -ōnis; m.                          | bandit, brigand, robber                                      |
| Lepidus, -a, -um                          | charming                                                     |



|                                        |                                                         |
|----------------------------------------|---------------------------------------------------------|
| Longinquus, -a, -um                    | distant, far off                                        |
| Lūdus, ī; m.                           | school, game                                            |
| Magnanimus, -a, -um                    | brave, bold                                             |
| Māne (adv.)                            | in the morning                                          |
| Marathōn, -ōnis; m.                    | Marathon, a city in Greece                              |
| Mīnōs, Mīnōis; m.                      | Minos, king of Crete and father of Ariadne              |
| Mīnōtaurus, -ī; m.                     | minotaur, a mythic bull-man hybrid                      |
| Naxos, -ī; f.                          | Naxos, a Greek island                                   |
| Nōnnumquam                             | sometimes                                               |
| Obscūrus, -a, -um                      | dark, hidden                                            |
| Panathēnaeus, -ā, -um                  | Panathenaic                                             |
| Phaedra, -ae; f.                       | Phaedra, a young woman from Crete and sister of Ariadne |
| Piscātor, -ōris; m.                    | fisherman                                               |
| Portus, -ūs; m.                        | harbor, port                                            |
| Quotannīs                              | every year                                              |
| Rēgia, -ae; f.                         | palace                                                  |
| Religō, religāre, religāvī, religātus  | to moor, tie up                                         |
| Rūpis, -is; f.                         | cliff, crag                                             |
| Sanguineus, -a, -um                    | bloody                                                  |
| Smaragdus, -ī; m.                      | emerald                                                 |
| Subrīdeō, subrīdēre, subrīsī, subrīsus | to smile                                                |
| Taurifōrmis, -e                        | bull-shaped                                             |
| Taurus, -ī; m.                         | bull                                                    |
| Tergō, tergere, tersī, tersus          | to rub, wipe off                                        |
| Thēseus, -ī; m.                        | Theseus, a young man from Athens and son of King Aegeus |
| Timidus, -a, -um                       | shy, timid, fearful                                     |
| Tribūtum, -ī; n.                       | tribute, offering                                       |
| Vēlum, -ī; n.                          | sail                                                    |
| Violō, violāre, violāvī, violātus      | to violate, dishonor                                    |
| Vīsus, -ūs; m.                         | sight                                                   |
| Vitrum, -ī; n.                         | glass                                                   |
| Voveō, vovēre, vōvī, vōtus             | to make a vow, promise                                  |



Fig. 8. Clytemnestra. Illustrated by Karla Bivens, 2025.

# Clytemnestra

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## Introduction

Clytemnestra is one of the most infamous women of Greek myth. She is the daughter of Leda and Tyndareus, making her the half-sister of Helen of Troy as well as of the divine twins Castor and Pollux. Depending on the myth, one or both sisters were born from eggs laid by Leda after Zeus impregnated her in the form of a swan on the same night that she conceived by her husband Tyndareus. Clytemnestra later married Agamemnon, king of Mycenae, and Helen was wedded to his brother Menelaus.

Clytemnestra is thus one of the central figures of the mythic house of Atreus (so named for the father to Agamemnon and Menelaus, who are together known as the Atreides<sup>1</sup>), and – alongside Helen – she is arguably one of the most important women in the Trojan war cycle. Clytemnestra was emblematic of the stereotypical ‘bad wife’ of Greek myth and was regularly set as a foil against the famously virtuous Penelope, who fended off belligerent suitors and faithfully awaited the return of her husband Odysseus for twenty years while he was off fighting in the Trojan war. Clytemnestra, on the other hand, took another lover (Aegisthus) when her husband Agamemnon led the Greek forces against Troy, and rather than safeguarding Mycenae in his absence and welcoming him home upon his return, she murdered Agamemnon shortly after he came home. Various explanations are given for this treachery: perhaps she was acting in service of her power-hungry lover Aegisthus; perhaps she was bent on power herself; or perhaps she was taking vengeance on her husband for his murder of

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1 Yes, like *Dune*.

their daughter Iphigenia, whom he had killed a decade earlier after Artemis demanded a sacrifice in order to allow the Greek troops to sail to Troy.

Whatever her rationale, Clytemnestra's murder of her husband is one in a series of horrific acts of intra-familial violence intrinsic to the house of Atreus. She is later murdered by her own son Orestes who is himself then pursued by the Furies (supernatural agents of vengeance) for matricide. This pursuit is only resolved by a trial, which is cited by ancient Greeks as the origin of trial by jury and the beginning of the end of lawless blood feuds. Clytemnestra's murder of Agamemnon and her subsequent death at the hands of her own son are thus central aspects in the Greeks' understanding of their own legal system.

## Adaptation notes

The biggest change to this story is my use of Clytemnestra as a first-person narrator recounting the tragic events of her life. This enables us to experience the familiar beats of these myths through *her* eyes and to imagine what *she* might have felt about the loss of Iphigenia and the return of Agamemnon after the war. I have fabricated the specific wording of several interactions to fill out this narrative (e.g. Agamemnon's letter to Clytemnestra, the conversations between Clytemnestra and the messenger, and between her and Agamemnon in Mycenae), but there are no significant deviations from the plots we find in the source material.

Those already familiar with these myths may wonder at the absence of Aegisthus (Clytemnestra's lover and accomplice) and Cassandra (a prophetic Trojan captured and enslaved by Agamemnon); these two have been left out purely for the sake of narrative simplicity and to keep the focus locked squarely on Clytemnestra.

Sources: Aeschylus's *Agamemnon* and Euripides' *Iphigenia at Aulis*

Grammar highlighted: gerundives

## Capitulum Octāvum: Clytemnestra

### Pars I

Mea filia mortua est. Meus marītus eam occīdit. Eam servāre nōn potuī.

**Iamdūdum** (*long ago*) meus marītus Agamemnōn cōpiās ex omnibus urbibus Graeciae collēgerat. Illī mīlitēs Troiam **nāvigātūrī** (*to sail*) erant ut urbem perderent et meam sorōrem Helenam reciperent, quod haec ē Spartā ab istō Troiānō prīncipe Paride rapta erat. Fortasse Helena cum Paride volēns exierat, nam haec numquam suum marītum multum amābat. Ego tamen nesciō utrum hanc volentem an nōlentem exīvisse. Interim virī Graeciae tantam iniūriam ab Troiā patī nōn potuērunt et bellum parābant. Cum hoc bellum propter meam sorōrem gererētur, tamen domī manēre mihi necesse erat. Itaque domī manēbam et absente rēge Agamemnone **rēgiam** (*palace*) gerēbam.

Quōdam diē, litterās recēpī:

Agamemnōn plūrimam salūtem dīcit Clytemnestrae:

Cārissima uxor, meōs mīlitēs in lītoribus Aulidis collēgī dum aptōs ventōs expectāmus ut ad Troiam **nāvigāre** (*to sail*) possīmus. Intereā virum invēnī quī nostram filiam Īphigenīam **in mātīmōnium dūceret** (*to marry*).<sup>2</sup> Ille vir Achillēs est, filius Pēleī, dux Myrmidonum. Bonus mīles est, ē genere dīvō. Īphigenīam ad Aulidem statim mitte ut in mātīmōnium dūcatur. **Dōs** (*dowry*) tibi nōn mittenda est. Tē ipsam venīre nōn oportet. Manē domī et gere rēs **domesticās** (*household*), nam meam uxōrem in hīs castrīs vidērī nōn decet. Cūrā ut valeās.

Meam filiam **prīmōgenitam** (*first-born*) domō ad Aulidem sine mē mittere nōn potuī. Certē nōn permittēbam Īphigenīam ā virō quem numquam vīdissem in mātīmōnium dūcī. Omnia collēgī quae filia aliēnā in domō **requīrēret** (*to need*): mundās vestēs, aureōs ānulōs (*rings*), et **unguentum** (*perfume*). Ubi tempus discēdendī erat, Īphigenīa et ego in currum ascendimus et multōs diēs iter fēcimus dōnec ad lītora Aulidis advēnimus. Erant in illō locō tantī mīlitēs ā tōtā Graeciā. Mīlitēs ab Athēnīs aderant et ab Arcadiā, Euboeā, quoque Boeōtiā. Scīlicet aderant mīlitēs nostrā ā Mycēnā.

<sup>2</sup> Relative clause of characteristic.

Necesse erat mihi virum vidēre quī Īphigenīam in mātirimōnium ductūrus erat. Ergō inter cōpiās collēctās errāns per omnia castra īvī dōnec castra Myrmidonum tandem invēnī. Ibi ducem eōrum petīvī, celerem Achillem. Pulcherrimus fuit, longā cum comā et magnīs vīribus. Ille mihi vīsus est dīvus. Ille etiam deōs superāre vīsus est, sī **fās** (*proper*) dīcere est. Statim gāvīsa sum quod Īphigenīa uxor illīus futūra erat. Ēheu! Ego Achillī dīcēns aliquid falsum esse mox cognōvī. Ille nihil mātirimōniū audīverat. Nihil Īphigenīae scīvit. Agamemnōn Achillī dē meā filiā dīxerat numquam. Agamemnōn mihi **mentītus erat** (*to lie*).

## Pars II

Mē ad Mycēnaea castra currere meminī. Meus marītus mē nōn spectāvit. Ille interrogātus mihi nihil respondit. Modo dixit, “Ventus nōbīs habendus est.” Quid tum accīderit<sup>3</sup> incertum etiam nunc est. Mē Agamemnonem **exclāmāre** (*to shout at*) meminī. Agamemnonem ē **tabernāculā** (*tent*) exīre meminī, et cūstōdēs eius meminī quī mē Agamemnonem sequī vetuerint.<sup>4</sup> **Calōrem** (*heat*) sōlemque meminī, et **sonitum** (*sound*) Īphigenīae longē flentis. Ad eam ire nōn permissa sum. Meam filiā cūrāre nōn potuī. Tum **silentium** (*silence*) **terribile** (*dreadful*) meminī, deinde fortis ventus sequēbātur. Īphigenīam numquam iterum vīdī.

Agamemnōn mihi nōn dīxit quid accideret. Iste ad mē in **tabernāculā** (*tent*) nē redīre quidem<sup>5</sup> ausus est. Mihi necesse erat cuidam nūntiō dīcere quī mē **certiōrem** dē meā filiā **fēcīt** (*to inform*). Nūntius Diānam irātā fuisse dīxit, eam **sacrificium** (*offering*) poposcisse.<sup>6</sup> Sine sacrificiō nūllum ventum āfutūrum fuisse. Sine ūllō ventō, mīlitēs Graeciae Troiam nōn **nāvigātūrōs esse** (*to sail*). Sine mīlitibus Troiam nāvigantibus, Graeciam perpetuam **īnfāmiam** (*dishonor*) habitūram esse. “Sacrificium nōbīs faciendum erat,” nūntius dīxit. “Ventus nōbīs habendus erat.”

3 Subjunctive with an indirect question.

4 Subjunctive with a relative clause within indirect statement.

5 *Nē... quidem* (“not even”) breaks around the word it modifies.

6 These infinitives (*fuisse, poposcisse*) are in indirect statement following the messenger’s (*nūntius*) reported speech. *Nūntius dīxit* will govern four full sentences.

Fortasse. Fortasse ventus illīs habendus erat. Sed mea Īphigenīa nōn morienda erat. Hanc ad Aulidem tuleram ut ab Achille in mātrimonium dūcerētur. Nunc uxor Plūtōnis est.

Nūntius dīxit meam filiam prīmum certāvisse,<sup>7</sup> cum haec intellēxit sē fallī et nūllum mātrimonium āfutūrum. Tum hanc multum flēvisse. Hanc patrem **clēmēntiam** (*mercy*) ōrāvisse.<sup>8</sup> Hanc, ārā vīsā, subitō mollem factam esse. Ad āram advēnisse volentem et suam vītā prō Graeciā obtulisse. Meam filiam ad faciēs fortium mīlitum ab Athēnīs Mycēnāque spectāvisse et eīs dīxisse, “Ventus vōbīs habendus est.” Hīs dictīs, Agamemnonem **cultrum** (*knife*) cum virtūte cēpisse et sacrificium magnā cum pietāte fēcisse. Hōc factō, fortem ventum advēnisse quod Diānam tandem placitam esse.

Cum nūntiō dīxī mē corpus meae filiae vidēre velle, ille respondit id **impossibile** (*impossible*) esse. “**Mīrābile** (*marvelous*) dictū,” nūntius dīxit. “Simul ac Agamemnōn Īphigenīam **cultro** (*knife*) pulsūrus erat, caeca **nebula** (*fog*) dē caelō dēscendit quae omnia tēxit! Cum nebula **ēvānuīt** (*to vanish*), Īphigenīa atque ēvānuerat! Nēmō scit quō illa vēnerit. Autem fuit ad āram in locō Īphigenīae **cerva** (*deer*) moriēns cuius sanguis humum **tingēbat** (*to stain*).”

Cerva quoque mortua est. Prō Diānā mīlitēs corpus eius flammīs dedērunt. Illam cervam numquam vīdī. Meam Īphigenīam numquam iterum vidēbō.

Ē castrīs ēgressa, eō ipsō diē Mycēnam profecta sum.

### Pars III

Haec rēs **abhinc** (*ago*) annōs decem facta est. Bellum cōfectum est. Helena ad Spartam rediit. Dīvus Achillēs, ā Brīsēide flētus, mortuus iacet. Tot urbēs plēnae fēminārum mortēs filiōrum, patrum, marītōrumque nunc flent. Quae fēminae digniōrēs **misericiordiae** (*pity*) sunt? Nesciō utrum fēminae digniōrēs misericordiae sint quae marītōs nōn iterum vīsūrae sint, an quae illōs mox vīsūrae sint.

Hōc diē Agamemnōn Maecenam rediit, hospes domō in suā. Canēs

7 As before, these infinitives are all reported speech following *Nūntius dīxit*.

8 You beg someone (in the accusative) for something (also in the accusative).

**lātrantēs** (*barking*) eum nōn cognōvērunt. Orestēs, quī Agamemnone profectō infāns fuerat, patrem vidēns timēbat quod nunc iste tam senior **pinguiorque** (*fatter*) vidēbātur, atque comā et multīs dentibus carēbat. Ēlectra sōla ad Agamemnonem cucurrit ut eum **complecterētur** (*to embrace*). Ego ipsa Agamemnonem **salūtāvī** (*to greet*) velut bonam uxōrem decēbat: vestem longam **mūrice** (*deep red*) **tīntam** (*stained*) in terrā ante istum posuī. Illa vestis usque ā portā **rēgiae** (*palace*) ad **iānuam** (*front door*) tetendit; ea sacrificium cārissimum fuit. Vestis enim dīvitissimum dōnum nostrae domi<sup>9</sup> fuit. Illum dōnum **calcāns** (*trampling*) Agamemnōn vestīgia **lutī** (*dirt*) caedisque relīquit sēcūrus. Cum Agamemnōn domum intrāverat, vestem quam iste corrūperat flammīs dedī.

Plēna pietātis Agamemnonī quam dulcissimē dīxī, “Cārissime vir, **balneum** (*bath*) clārā aquā implēvī. Venī, tē **lavā** (*bathe*). Tibi corpus foedum est **lutō** (*dirt*) viae et sanguine bellī. Tanta prō Graeciā fēcistī. Tempus est voluptātis. Quiēsce nunc.” Hīs audītīs, iste turpe corpus in balneum posuit. Clāra aqua ā corpore foedō statim tīnta est. “Fer vīnum,” Agamemnōn oculīs clausīs dīxit. “Frūctumque.” Illa verba prīma fuērunt quae iste mihi annīs decem dīxerat: “Fer vīnum frūctumque.” Mē exeunte, iste oculōs nōn aperuit, nec mē redeunte eōs aperuit.

**Secūrem** (*axe*) in pectus Agamemnonis quam fortissimē pepulī. Tunc is oculōs aperuit. Iterum pepulī. Istum clāmāre meminī. “Ad Īphigenīam īre nōn potuī. Meam filiā cūrāre nōn potuī,” eī morientī dīxī. Aqua nunc **rubra** (*red*) facta est. Sanguis humum tingēbat. Tum **silentium** (*silence*) pulchrum affuit, atque mollis ventus.

#### Discussion Questions:

1. Do you believe the messenger about Iphigenia’s final moments?
2. Does the death of Iphigenia remind you of any other famous stories?
3. Do you think Clytemnestra was justified in her actions? Would an ancient Greek have agreed with you?

9 Remember that *domus* is feminine.



|                                           |                                                                      |
|-------------------------------------------|----------------------------------------------------------------------|
| Abhinc                                    | ago, since                                                           |
| Achillēs, -is; m.                         | Achilles, a Greek hero and leader of the Myrmidons                   |
| Agamemnōn, -nōnīs; m.                     | Agamemnon, king of Sparta and husband of Clytemnestra                |
| Ānulus, -ī; m.                            | ring                                                                 |
| Arcadia, -ae; f.                          | Arcadia, a region of Greece in the central Peloponnese               |
| Athēnae, -ārum; f.                        | Athens, a city in Greece                                             |
| Aulis, Aulidis; f.                        | Aulis, a Greek coastal city in Boeotia                               |
| Balneum, -ī; n.                           | bath                                                                 |
| Boeōtia, -ae; f.                          | Boeotia, a region in Greece                                          |
| Brīsēis, -idis; f.                        | Briseis, a war-captive of Achilles                                   |
| Calcō, calcāre, calcāvī, calcātus         | to trample                                                           |
| Calor, -ōris; m.                          | heat                                                                 |
| Cerva, -ae; f.                            | deer                                                                 |
| Clēmēntia, -ae; f.                        | mercy                                                                |
| Clytemnestra, -ae; f.                     | Clytemnestra, sister of Helen and wife of Agamemnon, a Greek hero    |
| Complector, complectī, complexus sum      | to embrace, hug                                                      |
| Culter, -trī; m.                          | knife, sacrificial knife                                             |
| Diāna, -ae; f.                            | Diana, Roman goddess of associated with hunting (similar to Artemis) |
| Domesticus, -a, -um                       | household, domestic                                                  |
| Dōs, dōtis; f.                            | dowry                                                                |
| Ēlectra, -ae; f.                          | Electra, daughter of Agamemnon and Clytemnestra                      |
| Euboea, -ae; f.                           | Euboea, a Greek island                                               |
| Ēvānuit                                   | to vanish, disappear                                                 |
| Exclāmō, exclāmāre, exclāmāvī, exclāmātus | to shout, exclaim                                                    |
| Fās (indeclinable); n.                    | that which is religiously correct, appropriate                       |
| Graecia, -ae; f.                          | Greece                                                               |

|                                       |                                                                  |
|---------------------------------------|------------------------------------------------------------------|
| Helena, -ae; f.                       | Helen, sister of Clytemnestra and wife of Menelaus, a Greek hero |
| Iamdūdum                              | long ago                                                         |
| Iānua, -ae; f.                        | door                                                             |
| Impossibilis, -ē                      | impossible                                                       |
| Īnfāmia, -ae; f.                      | dishonor, infamy                                                 |
| Īphigenīa, -ae; f.                    | Iphigenia, daughter of Clytemnestra and Agamemnon                |
| Latrō, lātrāre, lātrāvī, lātrātus     | to bark                                                          |
| Lavō, lavāre, lavī, lōtus             | to bathe, wash                                                   |
| Lutum, -ī; n.                         | mud, dirt                                                        |
| Mātrimōnium                           | marriage                                                         |
| Mentior, mentīrī, mentītus sum        | to lie                                                           |
| Mīrābilis, -e                         | marvelous, wondrous, amazing                                     |
| Misericordia, -ae; f.                 | pity                                                             |
| Mūrex, -icis; m.                      | purple dye, Tyrian purple                                        |
| Mycēna, -ae; f.                       | Mycenae, a city in the Peloponnese                               |
| Mycēnaeus, -ā, -um                    | Mycenae                                                          |
| Myrmidonēs, -um; m.                   | Myrmidons, a people of Thessaly                                  |
| Nāvigō, nāvigāre, nāvigāvī, nāvigātus | to sail                                                          |
| Nebula, -ae; f.                       | fog                                                              |
| Orestēs, -is; m.                      | Orestes, a Greek hero and son of Agamemnon and Clytemnestra      |
| Paris, Paridis; m.                    | Paris, son of the Trojan king Priam                              |
| Pēleus, -ī; m.                        | Peleus, a Greek hero and father of Achilles                      |
| Pinguis, -ē                           | fat                                                              |
| Prīmōgenitus, -a, -um                 | first-born                                                       |
| Rēgia, -ae; f.                        | palace                                                           |
| Rēgia, -ae; f.                        | palace                                                           |
| Ruber, rubra, rubrum                  | red                                                              |
| Sacrificium, -ī; n.                   | sacrifice, offering                                              |
| Salūtō, salūtāre, salūtāvī, salūtātus | to greet                                                         |
| Secūris, -is,                         | axe                                                              |

|                                |                                                    |
|--------------------------------|----------------------------------------------------|
| Silentium, -ī; n.              | silence                                            |
| Sonitus, -ūs; m.               | sound                                              |
| Sparta, -ae; f.                | Sparta, a city in the Peloponnese                  |
| Tabernācula, -ae; f.           | tent                                               |
| Terribilis, -e                 | dreadful, terrible                                 |
| Tingō, tingere, tīnxī, tīnctus | to stain, color                                    |
| Troia, -ae; f.                 | Troy, a city in Asia Minor, site of the Trojan War |
| Troiānus, -a, -um              | Trojan                                             |
| Unguentum, ī; n.               | ointment, unguent, perfume                         |



Fig. 9. Cloelia. Illustrated by Karla Bivens, 2025.

# Cloelia

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## Introduction

Cloelia belongs to a class of mythic exempla that the Romans utilized to explain and reinforce their own civic virtues. Just as Romulus killed his own brother for denigrating the early walls of the city, or Cincinnatus received the absolute power of dictatorship only to swiftly and willingly surrender that power and return to his farm after doing his duty to the state, so too is Cloelia held up as an example of Roman virtue – in her case, courage and honor in the face of certain danger.

The historian Livy (writing circa 10 BCE) tells us that Cloelia was offered as one of many hostages to secure peace between the Romans and the Etruscans around 500 BCE, but led a daring escape from the Etruscan camp back to the city of Rome. Despite her success, the Etruscan king demanded her return lest the peace treaty be nullified. Cloelia agreed and willingly returned herself to the enemy camp, only to be released by the king in recognition of her courage and bravery. Beyond this anecdote, we have no further information about Cloelia. There is no record of her parents, her family, her children, or any other aspect of her life outside of this particular scene. Still, the courage Cloelia displayed was so important to the Romans' sense of civic virtue that her story is recounted in the works of two other historians: Valerius Maximus and Polyaeus.

## Adaptation notes

Because the story of Cloelia is fairly bare-bones, even as recounted by Livy (our longest source), I have needed to expand upon most scenes

and extrapolate a number of details. The few plot points Livy does provide (Cloelia escapes with hostages, later returns to the Etruscan camp, and is again released) are slightly different in the accounts of Polyaeus or Valerius Maximus, such that sometimes Cloelia leads all of the hostages to safety, sometimes it is just a portion; sometimes all of the hostages are sent back to the Etruscans, sometimes it is just Cloelia. Valerius Maximus says that Cloelia steals a horse from the Etruscans, Polyaeus says that the Etruscan king gives her one, and Livy only mentions a horse insofar as (for him) the novelty of erecting an equestrian statue for a woman seems meant to match the novelty of seeing such courage in a woman in the first place. In none of our sources are we told the details of Cloelia's initial escape or of their life in the Etruscan camp.

The primary consistency in all three sources is an emphasis on *virtūs* (understood variously as courage, bravery, and/or honor). Livy explicitly links Cloelia's *virtūs* to a prior prominent display of *virtūs* by a Roman named Mucius, whose example Livy says had stirred "even women" to acts of public honor (*fēminae quoque ad pūblicā decōrā excitātae*). This same appreciation for *virtūs* is likewise central to the myths as told by Polyaeus and Valerius Maximus.

The myth I present here is thus an attempt to render an engaging, fleshed-out narrative that retains the Roman emphasis on Cloelia's *virtūs* and does not embellish overly much on the source material. However, I have introduced two significant features to Cloelia's story to smooth out some rough portions in the originals: 1) the praetor Marcus Rufus is an entirely invented character whose sole purpose is to embody the command that Cloelia return to the Etruscan camp, and 2) the framing device of a conversation between a mother and daughter walking along the Via Sacra is deployed purely for the sake of narrative variation and is informed both by Livy's note that Cloelia's statue was placed there (*in summā Sacrā Viā*) and by the poet Horace's *Satire* 1.9, itself composed as a conversation of sorts, which begins "I was walking by chance along the Via Sacra" (*Ībam forte Viā Sacrā*).

Sources: Livy 2.9-13, Polyaeus *Stratagems* 8.31, Valerius Maximus 3.2.2

Grammar highlighted: conditional statements

## Capitulum Nōnum: Cloēlia

### Pars I

Māter fīliaque ibant forte Viā Sacrā (sicut eīs mōs erat) dē rēbus variīs loquentēs, cum puella statuam cuiusdam virginis in equō sedentis vīdit et mātrem interrogāvit “Quis est quae in illō equō sedet?” Māter eī respondit “Illī nōmen Cloēlia est. Virgō Rōmāna erat quae magnam virtūtem ostendit.”

“Quid ēgit, mamma?”

“**Em** (*well*), ante multōs annōs erat bellum inter Rōmānōs et **Etrūscōs** (*Etruscans*).

“Rēx Etrūscōrum, nōmine Lars Porsenna, urbem Rōmam occupāre cupīvit, exercitus eius autem satis neque cōpiārū neque vīriū<sup>1</sup> habuit. Sī rēx impetum contrā urbem apertē fēcisset, tantī mīlitēs Etrūscī mortuī essent. Itaque Porsenna Rōmam exercitū cīnxit et castra trāns Tiberim prope Iāniculum posuit. Mīlitibus pecora nostra abstulit agrōsque **vastāvit** (*laid waste*) et nāvibus **mercātōrēs** (*merchants*) ab itinere in flūmine faciendō prohibuit nē eō modō frūmentum in urbem **importārent** (*import*).

“**Etsī** (*even though*) mīlitēs Rōmānī Etrūscōs **passim** (*here and there*) pugnābant, Rōmānī Porsennae exercitum neque superāre neque **fugāre** (*to rout*) poterant. Bellum diū trahēbātur et Rōmae paulum cibī remanēbat. Sī Rōmānī finem bellī nōn facerent, populus Rōmānus **famē** (*starvation*) certē interfectus esset.

“Tandem, iuvenis **animōsus** (*brave*) cōnsilium audācius invēnit –”

“Iuvenis animōsus?” puella repetīvit. “Cloelia vir nōn est! Dē Cloeliā audīre volō!”

“Expectā, cāra fīlia,” respondit mātēr. “Sī tacēbis, omnia tibi dē Cloeliā nārrābō. Cloeliae magnopere interfuit<sup>2</sup> autem quid faceret hic iuvenis.

“Bellō longē trahente, hic iuvenis - nōmine Gāius Mūcius - īrātus erat. Ad senātum vēnit et patribus locūtus est, “cum rēgēs Rōmam

1 From *vīs*, *vīs*, f., not *vir*, *virī*, m.

2 *Interesse* is here used impersonally with a genitive object, followed by a clarifying subjunctive clause.

regēbant, nūllus hostis urbem cingere ausus est, at hodiē urbs nostra ab Etrūscīs **invalidīs** (*weak*) cingitur. Sī liberī nunc sumus, cūr tantam **indignitatem** (*dishonor*) patiāmur? Haec tempora cōsiliū quam audācissimū poscunt.” Patrēs celeriter probāvērunt et Mūcius urbe mox profectus est.

“Gladiō sub vestibus conditō<sup>3</sup> sōlus flūmen trānsiēns castra Etrūscōrum intrāvit. Ibi Mūcius agēbat loquēbaturque velut Etrūscus ut nēmō eum Rōmānum esse scīret. Magnā cum cūrā viam ad rēgem Porsennam sequēbātur quī inter plūrimōs virōs erat, nam eō tempore mīlitēs **stīpendium** (*payment, salary*) ā rēge accipiēbant. Prope rēgem erat alius, simillimus Porsennae et vestibus et speciē.

“Mūcius duōs virōs spectāns sīc cōgitāvit, “Quī rēx sit nesciō. Sī interrogem, mē Rōmānum hostem esse omnēs sciant. Fortūnae igitur crēdere necesse est. Nunc est pellendum.” Eō modō Mūcius gladium conditum trahēns rēgis **scrībam** (*scribe*) prō rēge ipsō apertē cecidit. Scrībā moriente Mūcius statim cucurrit et ex castrīs **effugere** (*to escape*) cōnātus est. Tamen iuvenis brevī ab Etrūscīs comprēsus ad rēgem lātus est.

“Rēx Porsenna in Mūcium irātus est atque eum valdē timuit, nam sī Mūcius scrībam forte nōn cecidisset, rēx ipse illō diē mortuus esset. Porsenna igitur Mūcium in flammās iacī iussit, sed iuvenis prīmus suam dextram in ignem imposuit et silēns stābat dum manus **ūrēbātur** (*was burned*). Mūcius neque exclāmāvit neque manum ex igne remōvit et animō aequō rēgī dīxit, “Vidē quam **vīle** (*cheap, worthless*) corpus sit iīs quī magnam glōriam petunt.”

“Hīs dictīs, rēx ex sēde surgēns iussit ut Mūcius **liberātus** (*freed*) Rōmae redditus sit. Ex castrīs proficiscēns Mūcius rēgī Etrūscō sīc locūtus, “Prō hāc grātiā rem ūnam tibi cōnfitebor: sunt Rōmae iuvenēs trecentī quī virtūtem et **fortitūdinem** (*bravery*) mihi simillimam habent. Hī omnēs sē tē occīsūrōs esse iūrāvērunt. Ego solum prīmus sum. Dum vīvis, nēmō eōrum iūs iūrandum relinquet.”

“Tum rēx metū **palluit** (*grew pale*) et volēns proximō diē pācem ab Rōmānīs petīvit.”

3 Condere can also mean “to hide.”



## Pars II

“Istum minimē cūrō!” questa est puella quae tum statuam māt̄rī iterum indicāvit. “Nārrā mihi fābulam dē hāc!”

“Certē, mea filia,” respondit māt̄r. “Cloelia puella Rōmāna erat, tibi simillior. Paulō maior autem quam tū erat, et pater eius nōbilis in urbe.”

“Nōbilis velut avus meus?” interrogāvit puellula.

“Ita vērō,” dīxit mulier.

“Fīne bellī factō, Rōmānī Etrūscīque **obsidēs** (*hostages*) inter sē dedērunt ut pāx longē valēret,” ea pergit.

“Mamma! Quid sunt obsidēs?”

“Obses homō est. Obsidēs ē domō suō exeunt habitātum<sup>4</sup> cum illis quōs antēā pugnābant. Aliī Etrūscī ergō īvērunt habitātum cum Rōmānīs et aliī Rōmānī cum Etrūscīs. Sī bellum inter eōs iterum gestum esset, obsidēs omnēs mortuī essent. Quia nēmō eōrum obsidēs morīrī vult, nēmō bellum iterum gerit.”

“Haec virgō Cloēlia,” dīxit māt̄r, “obses Rōmāna erat. Missa est multis cum aliīs Rōmānīs ad castra Etrūska quae trāns flūmen erant, procul ā parentibus amīcīsque. Cloelia obses esse nōluit, et sē et aliōs obsidēs longē ā patriā habitāre nōluit.

“Virgō igitur fugam ē castrīs **excōgitāvit** (*devised*). Quādam nocte dum Etrūscī in castrīs dormiēbant, Cloelia quōsque obsidēs Rōmānōs **clam** (*secretly*) collēgit et sic locūta est: “Comitēs, multō melius sit morīrī libertātem petentēs quam vīvere sine libertāte in Etrūriā. Sī hīc manēbimus, parentēs amīcōsque nōn iterum vidēbimus. Exemplum forte Mūciī tum igitur in memoriā teneāmus, quī glōriam virtūtemque plūs dīlēxit etiam quam salūtem suam. Itaque nostram virtūtem petāmus et castra hostium fugiāmus.

“His verbīs mōtī, obsidēs omnēs Cloeliam sequī coepērunt. **Silentium** (*silence*) tenēbant nam sī quisquam Etrūscōrum eōs sentīret obsidēs magnō in periculō verterentur. Cloēlia comitēs per castra magnā cum cūrā dūcēs oculōs cūstōdum fugit et Rōmānōs ultrā portās usque ad rīpās Tiberis tulit. Ibi in tenebrīs Cloēlia cum comitibus ex castrīs ad urbem Rōmam **natāre** (*to swim*) incipiēbant.

“Mediō obsidibus natantibus in flūmine, clāmōrēs ē castrīs audītī

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4 Note the supine to express purpose.

sunt. Mox tēla ab Etrūscīs iacta hūc illūc in amne cadēbant. Etiam sagittae aquam circā obsidēs certantēs iterum iterumque pellēbant dum Cloelia eōs trāns flūmen dūcēbat. Tandem Rōmānī in alteram rīpam pervēnērunt et in proximās silvās quam celerrimē cucurrērunt ut sē condere possent sī Etrūscī trāns flūmen sequerentur. Comitēs noctem in silvīs ēgerunt dōnec adventus lūcis cum Cloēlia eōs ad urbem dūcēns ūnum quemque obsidum tūtum domīs reddidit.

### Pars III

Māter perrēxit: “Parentēs amīcīque obsidēs domum tūtōs rediisse gaudēbant.<sup>5</sup> Cloelia ipsa gaudēbat sē domum suam iterum vidēre, in lectō suō dormīre, et **cēnam** (*dinner*) cum parentibus ēsse. Quōdam diē paulō post fugam ē castrīs, Cloēlia domī cum sorōre **lūdēbat** (*was playing*) dum parentēs inter sē loquēbantur. Subitō sonitum **iānuae** (*door*) pellendae audītum est.

“Quis est?” rogāvit **iānitor** (*doorman*).

“Praetor Mārcus Rūfus sum. Venī virginem Cloeliam ablātum. Ea domī diūtius manēre nōn potest. Obses est et rēgī Porsennae iūre reddenda est.”

“Hīs audītis Cloēliae māter paterque flēre incipiēbant. “Filia nostra est! Nōlī eam nōbīs<sup>6</sup> auferre!” Sed dūrus praetor respondit “Rēx Porsenna lēgātōs senātuī mīsit quī redditum Cloēliae castrīs Etrūscīs poscerent. Quamquam aliīs obsidibus Rōmae manēre licet, Cloelia fugae auctor et dux erat ergō redīre nunc dēbet. Sī negābit illa, Etrūscī bellum apud Rōmam iterum gerent.”

“Cloelia parentēs sorōremque valdē amābat sed sē causam bellī esse nōluit. Patrem et mātrem **complexa** (*having embraced*) Cloēlia valēre iussit et ūnā cum praetōre Mārcō Rūfō ā domō **suā sponte** (*willingly*) discēdit. Illī duo per urbem ambulāvērunt, Tiberim trānsiērunt, et tandem castra Etrūscōrum ingressī sunt. Ibi Mārcus Rūfus Cloēliae dīxit, ‘Valē, virgō. Omnibus Rōmānīs virtūtis lūmen puella ostendis.’ Eā in castrīs relictā, praetor ad urbem sōlus redīvit.

Cloēlia ā duōbus cūstōdibus Etrūscīs ducta ad rēgem allāta est. Pūnīrī aut fortasse caedī Rōmae causā parāvit, tamen virgō ante ducem

5 Here, *gaudēre* is used with an accusative-infinitive to describe what the *parentēs amīcīque* were rejoicing about.

6 A dative of disadvantage.

hostium sine metū stat tacēns.

“Quid nōmen tibi dīcam esse? Cloeliamne?” rogāvit Porsenna.

“Vērē dīcis.”

“Tūne dūxistī omnēs comitēs - illōs obsidēs - mediā nocte ē castrīs meīs, trāns Tiberim, et usque ad urbem Rōmam?”

“Sīc dūxī.”

“Cūr rem tālem fēcistī? Sī vēnissētis in Etrūriam nōbīscum vīctum,<sup>7</sup> tū comitēsque omnēs tūtī velut hospitēs vīxissētis.”

“Multō melius est morīrī liberī quam vīvere obsidēs rēgis.”

Rēx Porsenna magnā vōce rīsīt et mīlitibus collēctīs locūtus est: “Quae virtūs! Iubērem hanc virginem **mactē virtūte** (*Excel in courage!*<sup>8</sup>) esse, sī prō meā patriā ista virtūs stāret! Notum sit tamen rēx Etrūscus virtūtem nōn modo in tūtō sed etiam in honōre habeat.” Rēx tunc equum valentem pulchrumque ēdūxit et ad Cloeliam sē vertit dīcēns, “Tū, **quaesō** (*please*<sup>9</sup>), accipe hoc dōnum et Rōmam redī. Stet pāx inter Rōmānōs et Etrūscōs, etiam sine obsidibus.”

“Cloēlia igitur Rōmam redīvit et in honōre et in equō propter magnam virtūtem quam rēgī Etrūscō ostenderat. Itaque Rōmānī hanc statuam fēcērunt ut Cloēliae virtūs fortitudōque in perpetuum celebrārentur.”

Cum māter fābulam finierat, puellula iter **resūmere** (*to take up again*) parāta est, et māter filiaque in Viā Sacrā ā statuā virginis in equō sedentis pergēbant. Brevī post puella dīxit, “Mamma, istī virginī nōmen erat Cloēlia! **Rīdiculum** (*how funny*)! Tibi atque nōmen Cloelia est!”

“Rēctē dīcis, mea filia. Mihi nōmen est Cloēlia.”

#### Discussion questions:

1. Why do you think that the term *virtūs* is intrinsically connected to the term *vir*? What does that say about Romans' conceptualization of *virtūs*?
2. What are some modern examples of *virtūs* so exemplary as to become mythologized? What do those stories say about the values of the cultures they come from?

<sup>7</sup> From *vīvō*, *vīvere*.

<sup>8</sup> *Mactē virtūte* is a formulaic phrase, literally meaning “be honored in courage,” but it is used more generally both as an acknowledgment of and an encouragement towards excellence.

<sup>9</sup> Literally, “I beg.”

|                                               |                                                               |
|-----------------------------------------------|---------------------------------------------------------------|
| Animōsus, -a, -um                             | brave                                                         |
| Cēna, -ae; f.                                 | dinner, meal                                                  |
| Clam                                          | secretly, in private                                          |
| Cloēlia, -ae; f.                              | Cloelia, a young Roman woman                                  |
| Complector, complectī, complexus sum          | to embrace, hug                                               |
| Effugiō, effugere, effūgī, effugitus          | to escape                                                     |
| Em (indeclinable)                             | well, hm                                                      |
| Etrūscus, -a, -um                             | Etruscan                                                      |
| Etsī                                          | even though                                                   |
| Excōgitō, excōgitāre, excōgitāvī, excōgitātus | to consider, plan, devise                                     |
| Famēs, -is; f.                                | starvation, hunger                                            |
| Fortitūdō, -inis; f.                          | bravery, dedication                                           |
| Fugō, fugāre, fugāvī, fugātus                 | to rout, put to flight                                        |
| Gāius Mūcius, Gāiī Mūciī; m.                  | Gaius Mucius Scaevola, a Roman youth                          |
| Iāniculum, -ī; n.                             | the Janiculan hill, or simply the Janiculum; a hill near Rome |
| Iānitor, -ōris; m.                            | doorman, guard                                                |
| Iānua, -ae; f.                                | door                                                          |
| Importō, importāre, importāvī, importātus     | to import, bring in                                           |
| Indignitās, -tātis; f.                        | dishonor, disrespect, indignity                               |
| Invalidus, -a, -um                            | weak, infirm                                                  |
| Lars Porsenna, Lartis Porsennae; m.           | Lars Porsenna, king of the Etruscans                          |
| Liberō, liberāre, liberāvī, liberātus         | to free                                                       |
| Lūdō, lūdere, lūsī, lūsus                     | to play                                                       |
| Mactus, -a, -um                               | blessed, honored                                              |
| Mārcus Rūfus, Mārcī Rūfī; m.                  | Marcus Rufus, a fictitious Roman magistrate                   |
| Mercātor, -ōris; m.                           | merchant                                                      |
| Natō, natāre, natāvī, natātus                 | to swim                                                       |
| Obses, obsidis; m.                            | hostage                                                       |
| Palleō, pallēre, palluī                       | to become pale                                                |
| Passim                                        | here and there                                                |
| Quaesō, quaesere, quaesīvī                    | tō beg, ask                                                   |

|                                          |                                              |
|------------------------------------------|----------------------------------------------|
| Resūmō, resūmere, resūmpsī,<br>resūmptus | to take up again                             |
| Rīdīculus, -a, -um                       | laughable, funny                             |
| Scriba, -ae; m.                          | scribe, administrator                        |
| Silentium, ī; n.                         | silence                                      |
| Stīpendium, -ī; n.                       | payment, salary, wages                       |
| Tiber, -is; m.                           | the Tiber river, which flows through<br>Rome |
| Ūrō, ūrere, ussī, ustus                  | to burn                                      |
| Vastō, vastāre, vastāvī, vastātus        | to lay waste, devastate                      |
| Vīlis, -e                                | cheap, worthless                             |



# Appendix A

## Translations

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Translations of the nine myths in this book have been included here to facilitate your reading. If you are ever curious or confused about the meaning of the Latin, you can easily consult the following English versions of the myths, but be warned that I have avoided literal translations of the Latin in favor of producing a text that reads like colloquial English. For example, I render *Hīs dictīs, Aenēās Troiānīque gāvīsī sunt* as “Aeneas and the Trojans rejoiced to hear these words,” rather than the literal “When these words were spoken, Aeneas and the Trojans rejoiced.”

Much as the Latin in this volume steadily increases in complexity, so too do the English translations become smoother and more idiomatic as the chapters progress.

## Atalanta

### Part I

This is a story about Atalanta, daughter of Iasus, who once lived in Arcadia.

When Atalanta was born, her father was not happy. “I want a son, not a daughter!” Iasus kept saying. And so he gives Atalanta to a shepherd and orders him, “Kill this baby!” The shepherd takes the child and brings her to Mount Parthenius, but he does not kill the baby. He finds a sacred spring (which the goddess Diana holds dear) and there the shepherd leaves Atalanta. “Diana,” prays the man, “Look after this baby, if it pleases you!” Suddenly, a huge bear comes out of the woods! The shepherd is afraid and shouts, then runs back to the city. The bear,

however, does not kill Atalanta but nurses her instead! Thus the bear becomes Atalanta's mother.

After many months, some hunters see Atalanta with the bear. At first, they are afraid and ask, "Is the bear going to kill the baby?" They watch the bear for a long time and when she goes into the forest, the hunters take the baby. They carry her off and give her the name Atalanta. They raise her in the mountains with their companions. After a few years, Atalanta grows from infancy into childhood, then from childhood into adolescence. Now she is a woman and she does not want to live any longer with the hunters who raised her. Therefore, she abandons those men and finds an isolated cave in the high mountains of Arcadia. The cave is surrounded by ancient trees, and a cool river flows nearby which provides water to the trees and Atalanta. This cave is Atalanta's home, and in this place she lived and was happy.

Soon, Atalanta becomes the best hunter. She runs swiftly through the woods and she pursues many animals with her bow and spear. She eats their flesh and wears their pelts instead of clothes. She is similar to Diana, for she rejoices in the hunt and avoids men. She is incredibly fast, and neither animal nor man can outrun Atalanta. When she herself wishes to flee, no one can catch her. She is stronger than most women, and has the greatest courage of everyone in Arcadia. Even Atalanta's appearance is marvelous, for women and men were often praising her. She was neither shy nor cowardly, because she was always running or hunting animals. Therefore, Atalanta was well known in Arcadia for her speed, her courage, and her appearance. Whoever sees her feels both love and fear.

## Part II

Meanwhile in Calydon, the crops of King Oeneus were growing well and plentifully. All the people of Calydon were rejoicing, and King Oeneus was offering beautiful gifts to all of the gods. Oh no! The king didn't offer a beautiful gift to Diana, so she gets very angry and sends a huge boar into Calydon. This boar is as big as a bull, its eyes gleam with fire, and its tusks are as long and as sharp as spears! For many months, this animal attacked farmers in the fields, and villagers in the villages. The boar savaged the crops, olives, and trees, and even the flocks and



their dogs! Nothing and no one can stop the horrible boar. Therefore, the people of Calydon flee to King Oeneus and demand help.

At last, Meleager, son of King Oeneus, seeks a band of brave hunters. “Who can kill that boar with me?” he asks. From every part of the world, brave folk come to Calydon. The sons of Thestius (the maternal uncles of Meleager himself) come; so, too, do the twins Castor and Pollux (brothers of Helen and Clytemnestra), and Jason (who will marry Medea), Theseus (who will marry Hippolyta), Caeneus (he was once a woman, and is now a man), Peleus (husband of the divine Thetis), and swift Atalanta. That huntress’s cloak is bound with a simple pin, her hair in a knot. From Atalanta’s shoulder hang arrows, and in her hand she has a bow. Upon Atalanta’s face is the beauty of both a woman and a man.

This band of hunters pursues the boar through the plains, across the rivers, and at last into the densest woods. There they all fight the boar with sword, spear, and bow. Look! Atalanta is the first to wound the great beast! For many long hours the band of hunters fights the animal and finally the boar lies dead. On account of Atalanta’s courage and bravery, Meleager gives her the choicest spoil: the hide of the Calydonian boar. But Meleager’s uncles are furious. “*We* deserve that hide!” those two men shout. “We are brave soldiers, and Atalanta is just a little girl!” Meleager does not give those two the hide, but says, “Atalanta is the most worthy of this reward. You? Not at all.” Suddenly, Meleager kills those two men because – even though they are his uncles – Meleager has more respect for Atalanta than love for his family.

### Part III

Once, Atalanta was consulting an oracle and the oracle gave her this response: “Atalanta, run from marriage! Your husband will hurt you and Venus will trick you.” The oracle’s response frightened Atalanta, and she had it in mind to spend her life in the wooded mountains of Arcadia, where there are no men. Nevertheless, a large band of suitors approached her and she rejected them with harsh words: “I will have no husband,” said Atalanta, “unless he is faster than I am. So if anyone wants to marry me, he must beat me in a race. If he wins, he will marry me. If I win, I will put him to death.” The conditions of the race were

cruel, but the band of suitors was not moved. Many men competed with Atalanta. They all died.

Meanwhile, a certain Hippomenes – a young and arrogant man – is making his way through Arcadia and hears the rumor of a cruel race. This man does not understand the bands of suitors and mocks them: “Why do you seek such a dangerous wife?” he asks. “No woman is worth so much.” Then Hippomenes sees Atalanta; now he understands. “I was wrong! I did not understand this woman’s glory.” While he watches and praises her, a trumpet gives the sign for the race to begin. Many youths start to run with Atalanta. Soon she is the first to reach the goalpost; she takes the palm of victory and puts all of the young men to death.

Hippomenes, unmoved by the deaths of the young men, boldly rises and says to Atalanta, “Where is the glory of an easy victory over unimportant youths? Race me! I am the son of Megareus, himself the son of Onchestus. Neptune, ruler of all the seas, is my ancestor! Therefore I am the descendant of the king of the waves! I myself am very famous for my courage and bravery! If you beat me in a race, your fame will be great and everlasting, for I am Hippomenes the unvanquished.”

Neither Hippomenes’ arrogance nor his lineage move Atalanta. Still, the people loudly demand a race. Now Hippomenes makes a vow to the goddess Venus: “Venus, goddess of love, I beg you! I am your suppliant! Help me and give me your favor!” Venus hears Hippomenes and nods in agreement. Secretly the goddess gives him three golden apples and says: “When the time is right, throw these apples at Atalanta’s feet. You will win!”

Soon, the trumpet gives the sign for the race to begin. Atalanta and Hippomenes start running swiftly. The people shout and praise the young Hippomenes: “Run, Hippomenes! You are swift and strong! You will surely win! Beat that little girl!” Atalanta does not care about the people’s opinions, but she keeps the words of the oracle in her mind; now she runs even more swiftly. Hippomenes cannot beat Atalanta. He is tired and cries out: “Venus, help me!” Then he casts the golden apples at Atalanta’s feet. Atalanta sees them and is moved with wonder. She stops running and carefully gathers the apples. Suddenly Hippomenes passes her by. The people shout again; now Hippomenes runs even more swiftly. Atalanta cannot beat Hippomenes. She is tired because of the weight of the golden apples. Hippomenes is the first to reach the

goalpost; he takes the palm of victory. At last, swift Atalanta is beaten by the tricks of Venus and Hippomenes.

## Dido

### Part I

There was once a city in Phoenicia called Tyre, and this city was the most beautiful because of its trade and work ethic. The king of Tyre had a daughter and a son; the daughter's name was Dido, the son's Pygmalion. When the king died, Dido and Pygmalion became co-heirs. But the people of Tyre gave power to Pygmalion, a clever and cruel man. Dido therefore married her uncle Sychaeus. Sychaeus was a priest of Hercules and had a lot of wealth, but he kept his money hidden. Sychaeus, fearing king Pygmalion, did not keep his money at home but in a secret place. Rumors were flying about Sychaeus's riches, so a lot of people knew he was incredibly wealthy, but no one could find his money.

Pygmalion – desirous of money, moved by rumor, and having forgotten the laws of decency – concocted a plot. Feigning piety, the impious Pygmalion summoned Sychaeus to the household altar, then stabbed the man with a sword while he prayed and spattered the household gods with blood. That wicked man then called in his slaves and commanded them, "Hide this body near the road. Tell everyone that Sychaeus was killed by bandits." Dido heard that report, which she did not believe because she had long known of Pygmalion's cruelty. For many days, Dido continuously mourned Sychaeus's death and nourished a hatred for her brother Pygmalion. Finally, she had a plan. She would take Sychaeus's money and flee Tyre. First, she gathered the leaders of the city who also hated king Pygmalion. To these men she explained her plan: "I will prepare a lot of ships. When the time is right, come to the shore. Together, we will flee Tyre and find other lands where we will found a city, for I have Sychaeus's wealth with which we will establish a great kingdom."

Then Dido went to Pygmalion. Feigning affection, Dido said to him, "Dear brother, can I live with you in the palace? Without my husband Sychaeus, my home is full of sorrows and I don't want to live there any longer. I *really* want to live with you in the palace." Hearing these words,

Pygmalion was delighted. "Of course, dear sister! You can live with me. I will look after you. Bring with you all of your things and – if the rumors are true – Sychaeus's wealth, too. I will most assuredly protect it – and you, too."

## Part II

Pygmalion greedily sent his slaves to Dido's villa. "Bring me Sychaeus's money!" he told them. When the enslaved people came to the villa, Dido did not give them the money, but instead gave them bags full of sand. She said to them, "Keep Sychaeus's money safe! We need to bring these bags to the ship quickly! Go!" (In truth, Sychaeus's money had already been hidden on another ship!) The slaves (thinking the bags were full of money) loaded the ship with bags full of sand. Then Dido and the slaves sailed from the shore a little way onto the sea. Dido tearfully shouted "Sychaeus! I hate this wealth which was doubtless the cause of your death. It is sacrilege to take this money. Dear husband, receive your riches!" With these words, Dido commanded the slaves, "Throw Sychaeus's money into the sea! Then his shade will be at rest." The slaves hesitated, for they still thought that the bags were full of money. Dido again shouted at them, "If you don't obey, Sychaeus's shade will forever be angry!" Finally, they threw the bags into the sea.

As soon as that was done, Dido calmly stopped crying and in a clear voice said, "Sychaeus was a priest of Hercules and a well-known leader of the city. Pygmalion killed him because of the money that you slaves just threw into the sea. He is a cruel king, and greedy. He killed my husband, his own brother-in-law, for that money. Now that it's gone, what will that man do with you slaves?" Hearing this, the enslaved men were terrified. Then Dido asked, "Do you want to go back to Tyre, to cruel Pygmalion? Or do you want to sail with me to foreign lands?" Every one of the slaves stayed with Dido. Soon, she was sailing in a fleet from Tyre with those enslaved men and the leaders of the city.

After Dido had escaped, Pygmalion was enraged and wanted to chase his sister across the sea, but an oracle told him, "Dido will be the founder of the most wealthy city in the world. If you harm her, the gods above will hate you and Tyre forever." And so Pygmalion stayed at Tyre and did not chase Dido.

Dido sailed with her exhausted companions to the shores of Africa. There with Sychaeus's money she bought many supplies from the Africans. She wanted to establish a city for her own people, but the Africans did not want to give her their land. Finally, the local residents offered Dido a proposition: Dido and her companions could buy as much land as they could cover with the hide of a bull. Dido cleverly ordered the hide to be cut into parts that were as thin as possible. With these parts, she encircled a sizeable plot of land in which she built a citadel. In this way, Queen Dido founded the city of Carthage.

### Part III

In a few years, some Trojans came to the shores of Carthage after being repeatedly buffeted about on land and sea by the anger of the gods. Their leader, Aeneas, begged the queen for help. "My ships are broken. My companions are hungry and thirsty. Without your aid, we will soon die." Pitying those weary Trojans, Dido said to Aeneas, "I pity you and your men, but I do not know you. Therefore, you will dine with me tonight and tell us of your travels." As the Trojans dined with Dido, the weary Aeneas began to speak.

"From the coast of Troy we have come to your shores. For nine years, many Greeks fought against us Trojans, but brave soldiers (Hector, Sarpedon, and I myself) kept the enemy from our city. At last, in the tenth year, the Greeks brought down the kingdom of Troy with treachery and deceit. After the city was taken, I fled with my son, my father, and many others. In a fleet we sought in vain for other lands, for we longed to find a new home. As we sailed we saw the cruel Cyclops with his massive eye, barking Scylla, and the whirlpool Charybdis. We started building multiple cities, but abandoned each one because of disease or the will of the gods. We were about to reach Italy when a huge storm destroyed our ships and sent us to your kingdom."

His tale finished, Dido spoke to Aeneas: "We welcome you and your men to Carthage. We shall give you food, fire, wine, and shelter. In turn, you will build our city with us." Aeneas and the Trojans rejoiced to hear these words.

Soon, Dido felt the traces of an old love, a love that grew day by day. As Aeneas was building homes, Dido looked on. As he told his

tales, Dido listened in. As he raised his son, Dido was grinning. One day, Dido and Aeneas were hunting together when suddenly a storm blew in and drove the two leaders into a cave. Within the cave, both Dido and Aeneas satisfied their desires and afterwards pledged their eternal loyalty to each other.

After that, Dido was ecstatic. Her city was growing, Aeneas was staying with her, and the Trojans would fight any enemy of Carthage. The local Africans, however, were not happy. Many African leaders wanted to marry Dido and thus gain control of Carthage. Now those leaders hated Dido and her new man, but Dido was not at all concerned. Carthage was strong and Dido could very easily keep her enemies from the city with the strength of the Trojans.

After a few months, Dido awoke and did not see Aeneas. Nor did she see any of the Trojans, nor their ships. Aeneas had left. Every Trojan had left. Aeneas had told Dido nothing. That man had abandoned her. And so Dido, far away from her homeland of Tyre, bereft of her husband Sychaeus, betrayed by her cruel brother Pygmalion, abandoned by Aeneas, and facing a multitude of hostile princes, killed herself.

## Iphis and Ianthe

Once, on the island of Crete, lived a man named Ligdus who was poor, but had a good life. When his wife Telethusa was pregnant, he warned her with these words: "My prayers are two: that you give birth with minimal pain, and that it's a boy. A girl will be more of a burden and she will be weak. Therefore, if it is by chance a girl, she will be put to death. I don't want to, but this is my command." After he spoke, Ligdus wept with his wife Telethusa. Although she begged him with prayers, he still remained unmoved.

Now Telethusa was barely able to endure the weight of her belly, when in the middle of the night, in the guise of a dream, the goddess Isis stood before her bed. Moon-shaped horns with yellow ears of wheat were upon her forehead. With her there was barking Anubis, Bast the cat, Apis (who was shaped like a bull), Harpocrates the silent (who doesn't say a word), Osiris, and the sacred rattles. Then the goddess Isis addressed Telethusa as she slept, "Set aside your heavy cares, and do not obey your husband. Raise the child, whether it's a boy or a girl. I help

my worshipers, and I am not an ungrateful goddess.” Thus she warned Telethusa and withdrew from the bedroom. Delighted, Telethusa leapt from her bed, lifted her hands and prayed to Isis.

After the pain of birth had grown, a girl was born – unbeknownst to her father – and so their mother Telethusa decided that the child should be raised as a boy. No one but Telethusa knew about it. Not even the father understood the deception. Within a few days, Ligdus took up the child and bestowed his ancestral name: Iphis. Telethusa was glad at the name, for it was shared by men and women. After this time, the deception was complete. Iphis’s clothes were boy’s, and their face was cute, for either a boy or a girl.

Iphis (now in their childhood) went to school with the girl Ianthe. Both of them were the same age, they looked the same, thought the same, and they were taught by the same teachers. And so love at first touched both Iphis and Ianthe, then deepened in them, and in a few years Ligdus betrothed Iphis to Ianthe, for Ianthe was most highly praised among the people of Crete. Even though Ianthe was really excited about the marriage, Iphis was in despair because a woman was in love with a woman, and women cannot marry each other. But Iphis’s love was driven on even by despair.

Tearful, Iphis chided herself, “Toughen up! Be smart and get rid of this stupid crush. Look at yourself! *Know yourself!* Your love is sacrilege! You need to love what you are allowed to. Empty hope sprouted this love for Ianthe and empty hope nourishes it. But this marriage will never happen. Even if there weren’t a guardian to keep you from Ianthe’s embrace, you will never marry this woman! You can never be happy.

“Look! The gods gave you help, and everyone wants this marriage: your father, Ianthe’s father, and Ianthe herself. But nature does not want it. Nature is more powerful than all of them and so harmful to you. And now the time of your wedding has come, and your deception will be discovered.”

When these words were spoken, Iphis grew silent. Meanwhile, Ianthe was excitedly looking forward to the wedding but Telethusa was terrified and kept delaying it: “Iphis is sick today!” she said, or “I saw a bad omen in a dream, so Iphis can’t marry Ianthe just yet.” Eventually, she had used up all of her delay tactics, and only one day was left before the wedding. Then Telethusa prayed in the temple of Isis, “Isis! I beg

you, bring us aid. Take this fear from us! Goddess, I saw you once, I saw your accoutrements, your companions, your sacred rattle! I obeyed your orders! Unbeknownst to my husband, I raised our daughter. These were your gifts. Now everything is uncertain. Have pity on us!”

Tears followed her words. Suddenly, the goddess Isis seemed to move the altars in the temple and the doors shook. The goddess’s horns, just like the moon’s, gleamed brightly and her sacred rattle shook. Delighted by this omen, Telethusa left the temple and Iphis followed her. Now Iphis was walking with a longer step than before, and had more strength. Their face was sharper, their hair shorter, and they had more power than a woman usually does. Although Iphis recently looked like a girl, now he was a boy.

Telethusa and Iphis returned to the temple and Iphis made an offering with this inscription: “By these gifts, a boy fulfills the promise that the girl Iphis had made.”

The next morning, Venus and Juno and Hymenaeus gathered for the wedding, and Iphis led Ianthe into a happy marriage.

## Camilla

### Part I

After the Trojan war, many soldiers set out from the ruins of Troy with a prince named Aeneas. Carried through many peoples and many seas, they finally reached the shores of Italy. There, they allied with the Etruscans and fought with them against the Latins. But the Latins had many brave and fierce allies: there was Turnus, king of the Rutulians and brother of Juturna, who was a nymph; there was Messapus, breaker of horses and son of Neptune, who could be killed neither by fire nor by iron; there was also Tiburtus, who founded the city of Tibur. Standing out from all of these allies of the Latins was Camilla, of the Volscian people. She led a cavalry contingent whose horses gleamed with bronze, and she was accompanied by a chosen band of young women – Larina, Tulla, and Tarpeia – who were Camilla’s companions in peace and war. Camilla herself was armed with multiple spears, a keen battle axe, and a golden bow and quiver. She was accustomed to harsh battles and could



outpace the wind in a footrace. It was even said that Camilla could run atop ears of grain or over the waves of the sea.

Many years ago, when Camilla was an infant, her father was banished from his city for being overly bold. He knew that he and his daughter were in great danger. Thus he fled the city with the infant Camilla, but the angry people followed him through the woods! Many of them carried fire and iron and they wanted to kill Camilla's father. He ran swiftly until he reached a river that was overflowing its banks. It was dangerous to swim across with an infant, but many angry people were getting close. Her father decided to try something wondrous, for he had a spear with him, stout and made of oak. He bound Camilla to the middle, then vowed that he would dedicate his daughter to Diana provided that the child crossed the river safely. After he finished his prayer, her father hurled the spear (with Camilla) into the air, then he himself jumped into the river and swam through the waves. When he made it to land, he found Camilla happy and safe, and he saw that the angry people had not dared to enter the river. Her father rejoiced and gladly fulfilled his vow.

From then on, Camilla was devoted solely to the affairs of Diana. Nursing from the teats of horses, of wolves, and of bears, she entered childhood in the mountains and woods. As soon as she was walking, her father armed her with a spear and a bow. Camilla never entered cities, but spent her whole life in the deserted wilderness, nor was she dressed in clothing but instead wore a tiger skin. Even in her childhood, she often killed birds and beasts with her sling. When Camilla reached adolescence, many mothers throughout all the towns of Italy hoped that she would be their daughter-in-law – in vain. For Camilla, happy with Diana alone, cherished her love of weaponry and maidenhood.

Now the goddess Diana was looking sadly upon Camilla standing against the oncoming Trojans, because she knew that on that day, Camilla herself was going to die. Therefore, Diana secretly sent a nymph (Opis, by name) to Camilla, and ordered her to be present in the hour of the warrior's death, and to defend her body and gear. "Whoever kills Camilla," said Diana, "you must kill him, for she is dearest to me above all others."

## Part II

Meanwhile, the battle had been taken up against the Trojans and Camilla was leading the band of Messapus, Tiburtus, and the Latin soldiers. Amidst the slaughter, Camilla was reveling like an Amazon. Now she's on horseback hurling clinging spears at the enemy, now she's taken up a strong axe and is fiercely hacking down Trojan after Trojan, now her golden bow and Diana's bolts sound again and again from her shoulder. Many Trojans and Etruscans had been slain when a knight approached Camilla, also on horseback, and with clever words tried to get her off her horse.

"How brave you are, fighting on horseback!" said the knight to the warrior. "Look! I'm dismounting, because on the ground, little girl, you surely can't beat a man." Irate, Camilla also dismounted, drew her sword and walked toward the man. Immediately, the knight was terrified, climbed onto his horse, and rode across the field as quickly as possible. Even on foot, Camilla chased the man through the field as he fled. She ran more swiftly than the winds and soon caught the knight. She threw him from his horse to the ground and with her sharpened blade killed him, like a hawk from a high cliff pursuing a dove easily catches it and disembowels the prey with its talons.

By chance, Camilla then caught sight of an archer, conspicuous in his ostentatious gear. He was clothed in a saffron-yellow cloak and armed with a Phrygian bow. She watched briefly as the archer shot stinging arrows far and wide, until Camilla resolved to kill him. Yet as she carefully stalked that man across the field, another Etruscan soldier saw her and resolved to kill her. So the warrior Camilla was now stalking an archer while an Etruscan was stalking Camilla herself. Where Camilla went, there the Etruscan went in stealth. At last, Camilla had drawn near the archer and was able to strike him with her sword. In that moment, the Etruscan had stealthily drawn near Camilla and, hurling his javelin, prayed: "Apollo the all-powerful, grant that that warrior be slain by my weapon, and grant that I return to my homeland." Apollo granted the first part, but the second half he scattered to the winds.

Camilla was about to strike the archer and did not hear the sound of that man's weapon, nor did she see its motion until the javelin stuck into her chest and drank deeply of her blood. Being struck, Camilla

was dumbfounded and kept trying to pull out the weapon as it clung there, until she finally slipped and fell to the earth. Immediately her companions rushed up as she was dying, and they stood grieving around the warrior. "Brave sisters," she said, "this wound is quite deep and death's shadows draw near. For the last time, fare well." Having spoken, she relaxed her grip on her weapons and her head fell forward as her life fled to the shadows below with a groan.

Now the nymph Opis from on high saw Camilla lying dead and that Etruscan fleeing in fear. She descended then to the field in which the Trojans were fighting against the Italians and there found that Etruscan as he ran. "Why are you leaving in such a hurry? Come here, dead man!" she said to him. "Diana sends these spoils to you, the man who killed her dearest companion." With that, Opis took an arrow from her quiver, bent her bow and shot the Etruscan. The man fell to the ground and, dying, bit the dust. His companions did not see him fall, nor did they ever find his corpse.

Yet Diana cloaked Camilla's body and weapons in a divine mist which brought them safely to a funeral mound in her homeland. There, young women made offerings of tearful gifts to Camilla the warrior.

## Medea

### Part I

In the land of Colchis, near the shores of the Black Sea, lived Medea. She was the daughter of king Aeëtes and the granddaughter of the Sun himself. She carefully tended the temple of Hecate and was said to possess magical powers. There was even a rumor that Medea had pulled the moon from the sky, had turned the stars backwards, made rivers stop flowing, and could dispel clouds as well as summon them.

At the shores of Colchis, a ship once arrived. It was full of barbarians who had come from all over the world and considered themselves incredibly famous. Among them was Argus (whose mother was Chalciope, Medea's sister), and another rather handsome young man who was the leader of those sailors. That strapping young man from Iolcus was staring with blazing eyes at Medea. The sailors called him Jason and they said he was in search of the golden fleece. When she

heard this, Medea thought "Let Jason quit this quest! It is said that Aeëtes will always rule Colchis so long as the golden fleece remains in Colchis, for the fleece is the cause and source of his power. My father will never give the golden fleece to Jason."

Of course, Jason did not quit his quest. He was a brave, exceedingly handsome leader, but not a bright one. When king Aeëtes realized that Jason was in search of the golden fleece, he summoned the young man and his sailors to a meeting and said to them, "If anyone wants to take the golden fleece, he must complete these three tasks! First, he shall yoke the fire-breathing bulls. Second, he must plow the plain with those bulls he yoked and in the furrows sow dragon's teeth. Third, he must conquer the earth-born army. When these tasks are complete, he will be able to approach the dragon who guards the golden fleece. But if he does not complete each of these tasks, I will kill him and all of his companions."

After the king had spoken, Jason arrogantly agreed to the terms. Medea was sad, as she knew that Jason would not complete the tasks. And if the tasks were not completed, both Jason and Chalciope's son and all of their companions were going to die. Therefore, moved by a growing concern for her sister Chalciope's son and a love for Jason, that night Medea secretly visited him and said, "Do not attempt my father's tasks! If you do, you and all of your friends will surely die! The golden fleece is not worth such a price!" He replied, "The king of Thessaly, Pelias, sent me here. If I want to become king of Thessaly, I cannot return there without the golden fleece." Medea was quiet for a while, then said, "I cannot let you die. If you are really going to do this, you need my help. However, to help you is to betray my father and my homeland. If I help you, I cannot stay here. Can I leave with you?" Jason agreed.

Medea then told Jason what had to be done. "At midnight, go alone to the river and wash yourself in the water. Clothe yourself in a black cloak, then dig a pit. Into the pit, jugulate a black lamb. Next to the pit, burn the lamb's entire body and pour onto Hecate's flames honey, milk, and wine. Walk away from the pit and don't look back, even if you hear shouts or barking dogs. At dawn, smear your naked body with this ointment that I've made from the root of a wondrous herb. Once you have been rubbed down with this ointment, the bulls won't be able to hurt you – not with their burning breath nor their sharp horns. After you've yoked the bulls, you have to plow the plain and sow dragon's

teeth into the furrows. From the teeth you sow, an army of soldiers will be born out of the earth. You have to throw a huge boulder into their midst, and all of the soldiers will fight themselves over it. Do you understand what you have to do?" Jason nodded and said, "I'll wash myself, get dressed, dig a pit, kill a lamb. I'll burn the lamb, pour out liquids, leave the pit. I'll yoke the bulls, plow the plain, sow the teeth, throw a rock."

The next day, Jason – his skin gleaming – went to the plain and saw the giant bulls. As they struck the earth with their hooves and breathed fire from their nostrils, he approached. Recalling Medea's words and trusting in the magical ointment, Jason boldly walked up to them. Medea quietly prayed as she watched, "Let my ointment work! Don't let Jason's body be burned by those bulls!" Her ointment held up, and soon Jason had yoked the bulls without a scratch. He plowed that field for hours under the blazing sun, and then sowed the dragon's teeth deep into the furrows.

## Part II

As soon as the teeth had been sown, the earth began to quake. At first, speartips emerged from the plain, then crests and helmets, and armored shoulders. Little by little, a mass of soldiers emerged from the earth until the earth-born army stood at last upon the field. Again recalling Medea's words, Jason easily lifted a massive boulder (which four men today could not lift) and threw it into the middle of the army. Each of the earth-born soldiers, driven by their greed, was desperate to lay claim to the boulder, and soon they all were fighting amongst themselves. After they had fought each other for a while and only a few were still alive, Jason boldly went up to them and swiftly cut down the soldiers who were still living.

"By Hercules, that was well done!" said king Aeëtes, who secretly lamented Jason's good fortune. "Now you can approach the dragon who guards the golden fleece. If you can best its savage jaws, its black venom, and its massive coils, you can claim the golden fleece as your own." Since Jason had easily accomplished those three tasks, the king figured Jason would complete this last task as well, and said to himself, "If only this arrogant young man would be killed by the dragon! But

even if Jason does get the golden fleece, I shall kill him on his way back to my palace." Medea suspected the king's treachery and thus once again visited Jason that night.

"Let's leave in the morning. I shall guide you to the golden fleece, but you cannot beat the dragon on your own. You will need my help," she said but Jason replied, "I yoked those bulls *really easily*, and then plowed a field with them. I felled the earth-born army *really easily*. I won't need your help!" After he said this, Medea was quiet for a long time, and then thought to herself, "Jason is so pretty, even if he's rather dim." She put her hands onto Jason's shoulders and spoke slowly to him, like he was a child, "The dragon is big. The dragon is *huge*. The dragon can devour a man whole. The dragon can crush your ship in its coils. The dragon's teeth are as big as spears. The dragon never sleeps. The dragon will *absolutely* kill you." Jason nodded and said, "I understand. We'll leave in the morning. We'll find the dragon and get the golden fleece. We'll go back to the palace and show king Aeëtes the golden fleece we got. Then I'll bring the golden fleece home and I'll be king." Medea groaned and said, "If you go back to Aeëtes' palace with the golden fleece, my father will also kill you. *Absolutely*. Once we have the golden fleece, we need to sail away from Colchis as quickly as possible."

In the morning, Medea set out with Jason and his sailors and guided them along the river to the grove where a great oak grew. From its branches hung the golden fleece, gleaming brightly. A massive dragon was draped around the tree, its scales as big as shields. It stared at Medea and Jason with unsleeping eyes. When it breathed, the grass that was touched by its breath died, and when the dragon moved, the tree itself groaned. Jason looked upon the dragon and felt no fear. His blade drawn, Jason was drawing near the dragon when Medea stopped him. "That dragon will kill you!" she warned. "Put your sword away and wait here." Jason nodded. Medea held out a branch smeared in powerful herbs and slowly approached the dragon as she sang magical spells with which she enchanted it and put it to sleep. As the dragon's great coils relaxed and its eyes closed, Jason eagerly snatched the golden fleece from the tree and ran back to the ship with Medea.

When the ship was under way with full sails, Medea looked back to the shores of Colchis. She was thrilled that she had saved Jason's life and that of her sister's son, but because these men had been saved, Medea

knew that she had betrayed her father and her homeland. Never again would she be able to return home. "May a favorable wind fill our sails, for my father will surely send many ships after us."

On the receding shores, Medea saw men gathering near the swift ships.

## Circe

### Part I

Many days later, Medea and Jason arrived in a ship on the shores of the island of Aeaea. There they came upon the goddess Circe washing herself in the sea. She was the daughter of the Sun and sister to Aeëtes, and thus aunt to Medea, since Medea was Aeëtes' daughter. When Circe had bathed, she summoned Medea and Jason into her marvelous villa. After everyone was seated, Circe told Medea that she had been terrified by a nightmare the night before. "In the dream," she said, "I saw the walls and rooms of my villa streaming with blood, and my magic herbs were consumed in fire. At the end of the dream, I put out the flames with the blood of a man cruelly slain. In the morning, I got out of bed and rinsed my clothes and body in the sea so I could wash off the horror of the dream. You arrived as I was bathing. Now tell me, Medea: why have you come to the shores of Aeaea?"

To these words Medea replied, "Dear aunt, I have come to your shores to seek aid. My father – your brother – Aeëtes was chasing me and Jason through the sea. He was about to capture us, so I cruelly slew my brother Apsyrtus with a blade and was casting the limbs of his small body into the sea so Aeëtes would have to gather the parts of his son and cease his pursuit of us. I was not unsuccessful.

"We escaped Aeëtes but now we are stained by the murder of Apsyrtus. Please, I beg you, purify us so that we are no longer stained by my brother's blood." When she heard this, Circe was disturbed by the memory of her nightmare and shouted, "You two are the cause of my dream! Because of you I dreamt of blood and fire. Nevertheless, I will help you; even though Jupiter loathes murderers, he hears their prayers kindly."

Circe thus began the rites by which a cruel murderer would become

purified. First she grabbed a piglet and slit its throat so its blood washed over Medea and Jason's hands. Then she called upon Jupiter the Purifier, who with kind ears receives the prayers of murderers. Then Circe cooked Jupiter sacred cakes and poured out libations so the Furies would rest and Jupiter himself would offer his favor to Medea and Jason. Pitying Medea, Circe said at last, "Most wretched girl, you cannot long escape your father's wrath. Aeëtes cannot forgive your crimes and for the murder of Apsyrtus he will soon pursue you again. Because you are kin to me, and you have come to me as a suppliant, I will not aid Aeëtes even if I am his sister. But I shall not allow you and yours to remain here. Go!"

## Part II

Medea left, and many years later Circe saw that another ship (which was full of Greeks) had arrived at the shores of Aeaea. Their leader disembarked and after a little bit found and killed a stag, then dragged it back to his men on the shore for them to eat. The strangers spent the whole day sitting on the shore, eating meat and drinking sweet wine. When night fell and shadows had covered the island, they laid down and slept on the sand. In the morning, their leader climbed a massive rock so he could see the whole island, and from there he realized the island was verdant, full of animals and surrounded by the waves.

That very day, many of those strange men wandered through the island and came upon Circe's villa, which was made of stone and surrounded by trees. Wolves and lions, which Circe had enchanted with her spells, were lying around the villa. These beasts did not rise to attack the men, but to lick their hands. The Greeks were afraid at first, then were delighted to see that the wolves and lions were so friendly! In the villa, Circe was singing sweet songs as she weaved a divine fabric. "Why have those strangers come to my villa? What do they want?" she asked herself.

When he heard Circe's songs, some Greek said, "Friends! I hear someone, maybe a goddess, sweetly singing in the villa! Let's call out to her!" Circe was annoyed by the men as they loudly called out. Still, she went to open the massive doors of the villa and invite the men



inside, for Circe was a goddess, and a goddess's wrath is dreadful. All of the Greeks – save one – gladly entered Circe's villa. Only the one, named Eurylochus, secretly waited outside. To all the rest, Circe gave seats and couches, mixed for them cups of honeyed wine, and offered them cheese and bread. Into the food and wine, however, she had placed powerful herbs so those guests could not resist her magic spells.

The strange guests immediately drank up her wine and most greedily devoured her food. Then Circe took out a wand from within her clothes and, touching each one of them, said "You came to my shores in a ship, as guests without an invitation. You killed and ate my deer, and then you entered my villa where you enjoyed my food and wine, yet in return you have offered me nothing. You have comported yourselves like pigs. Because of this, you will now pay the penalty." Touched by her wand, all of the men became pigs! They were now standing on four legs. They could not talk, only grunt. Their minds, however, had not been changed. And so Circe drove those pigs into her pigsty and tossed at their feet some slop for them to eat.

Unbeknownst to Circe, Eurylochus ran back to the ship to inform his leader about the sad fate of his companions.

### Part III

The next day, Circe saw another stranger approaching her home. She recognized him as the brutish leader of the Greeks, and she pretended to be happy as she invited him into her home. She offered him a seat, mixed for him a cup of honeyed wine, and offered him cheese and bread mixed with powerful herbs, but when Circe touched him with her wand to turn him into a pig – look! – nothing happened!

"Who *are* you?" Circe demanded. "No one can resist my spells, not unless the gods themselves have offered them aid." The guest responded, "I am Ulysses, son of Laertes, king of Ithaca, companion of Minerva. Today, Mercury himself offered to me a powerful flower so I could resist your spells." After he had spoken, Circe sighed deeply, for she understood that she could not resist the gods. "If the gods have offered you aid, I should not keep you from your journey. What do you

need? Tell me," she said.

"I must return to Ithaca," said Ulysses. "I cannot sail in a ship with pigs, so I beg you to change my companions back into men. Also, we are all exhausted from the journey and from the war. Allow us to rest safely on your island. Finally, I know you are a powerful sorceress. Please, tell me, what dangers we will encounter as we sail home?"

Compelled by the power of the gods, Circe approved Ulysses' request and turned the pigs back into men, even though she did not want to. Then Circe gave those tired men wine and food for an entire year and allowed them to safely recuperate on Aeaea. When a year had passed and the Greeks were ready to set out, Circe told Ulysses what dangers he would encounter.

"First, you must enter the house of dread Persephone and Dis, to seek counsel from the shade of the seer Tiresias. There you will find one of your companions, and your mother, too. After you have spoken to the seer and have returned from the edge of the world, then you will meet the Sirens, who rest in a meadow surrounded by rotten corpses. If anyone should hear the Sirens' song, they would become bewitched and never return home. Therefore, you should row beyond the Sirens' island and place wax in your companions' ears so they do not hear their song. If you yourself wish to hear it, you must be bound to the mast. Bound in such a way, you will learn everything that has happened in this world, everything that is happening, and everything that will happen.

"Then you will sail between the whirlpool Charybdis and the monster Scylla. In vain will you attempt to fight Scylla and you will not beat her. She will snatch and devour six of your companions in her savage maw. Lamenting your arrogance and the deaths of your companions, you will sail from the monster Scylla. Finally you will come to the island of Thrinacia where the Sun keeps his flocks. If the flocks remain unharmed, you and your companions will return safely to Ithaca. But if a single animal from the flocks is harmed, you will return to Ithaca alone, without your companions, on a stranger's ship."

Having thus spoken, Circe sent those guests off from her villa and rejoiced to be once again alone on Aeaea.

## Ariadne

### Part I

Ariadne was living a wonderful life. She loved her home on Crete, for the island was beautiful when the sun shone so brightly that the water looked like glass and grass seemed like emeralds. Ariadne also loved her sister Phaedra, because she was charming and sweet and they both did everything together. The two girls were so alike that many people thought they were twins. Ariadne loved her parents, too: king Minos and queen Pasiphae, the rulers of Crete. Ariadne knew her father was sometimes harsh towards others, but Minos was always the sweetest to his two daughters. And so Ariadne was enjoying an incredibly happy life with her sister and parents in the palace of Crete. She had only two complaints: her brothers Androgeus and Asterius.

Androgeus was a great athlete. In fact, he was such a great athlete that he went to Athens to compete in the Panathenaic games. There, Androgeus ran so swiftly that he bested all the other runners. He fought so fiercely that he also bested all the other fighters. After the Panathenaic games, however, Ariadne heard that Androgeus had been killed. Some said that he had been murdered by the Athenian king Aegeus himself, who had killed him out of jealousy at his victories. Others said that king Aegeus had sent Androgeus to fight the bull of Marathon, and that he had been killed in the battle. Still others said that Androgeus had been unfortunately murdered in the street by some bandits. Ariadne's father, king Minos, blamed the Athenian king Aegeus. Therefore, Minos forcibly compelled king Aegeus to send seven men and seven women to Crete every year as punishment.

These fourteen Athenians were forced to enter the Labyrinth. Not one of them ever returned from the Labyrinth or were seen again by anyone. The Labyrinth was dark, full of circuitous paths and dead ends, and in the middle dwelled Ariadne's other brother, whose name was Asterius. Like Androgeus, Asterius was strong, fierce, and fast. He was so strong that he could lift an ox. He was so fierce that even bulls were afraid of him. He was so fast that no one could escape him! And yet Asterius was not allowed to compete in the games with the others. In

fact, Asterius was forced to live in secret in the dark Labyrinth because his head was shaped like a bull's. Even though Ariadne loved Asterius very much, king Minos thought his son was a monster. The people of Crete called him "Mino's bull," or the "Minotaur" in Greek.

## Part II

One day, Ariadne and Phaedra were walking along the shore, gathering seashells and talking amongst themselves about politics. Phaedra was complaining about the price of grain when Ariadne caught sight of a distant ship with black sails. Finally, the ship was so close that Ariadne recognized it was Athenian. "This ship is bringing the fourteen tributes from Athens!" said Ariadne. "Let's go to the harbor to watch them arrive!" As soon as it was said, Ariadne and Phaedra raced from the shore, through the town, and to the harbor. The harbor was full of sailors and fishermen who greeted the two sisters as they ran through the crowd. At last, they found a spot from which they could watch the ship come in; sitting on a wall, they closely watched as it approached.

After an hour, the ship reached the harbor. The sailors disembarked, moored the ship, and soon led out the Athenian tributes. Most of the fourteen were so sad that they didn't lift their eyes from the ground because they knew that they were going to enter the Labyrinth and never leave again. But one young man carried himself differently than the others. He was strong and bold, and did not seem at all frightened. He lifted his gaze to Ariadne and Phaedra and smiled at them. Ariadne fell suddenly and madly in love. Although the young man had soon left her sight, Ariadne did not stop thinking about him all day. "Whoever that guy is, he *cannot* die!" said Ariadne to herself. "I have to save him."

That night, Ariadne secretly went to the chambers beneath the palace where the Athenian tributes were being kept. There she found the young man and quietly spoke to him, "Good man, you seem strong and brave. I cannot let you die. You are very strong, but no one is strong enough to best my brother Asterius. You are clearly courageous, but courage won't help you find the Labyrinth's exit. I'll help you, though, if you promise not to fight Asterius." The young man said, "I promise. I will not fight your brother." Ariadne took a long thread from her lap and gave it to the young man. "Once you've entered the Labyrinth, unroll this thread.

After you've walked for more than an hour inside the Labyrinth, the guards will leave the exit. Then follow the thread safely back to the exit. I will meet you and bring you to your ship. What is your name, guest?" The young man smiled and replied, "I am Theseus, son of Aegeus, the king of Athens."

### Part III

After the tributes had been led into the Labyrinth, Ariadne nervously waited by the Labyrinth's gate for Theseus to return. After many hours, he did. His hands were so bloody that Ariadne knew he had been fighting fiercely. "What happened to you?" she asked. "Why are your hands so bloody?" Theseus wiped his hands on his tunic and answered "I didn't have a blade, so I had to kill the Minotaur with just my hands." At this, Ariadne wept. "You promised you wouldn't kill my brother!" Confused, Theseus said, "I didn't kill your brother! I never saw Asterius! I killed the Minotaur!" Ariadne, weeping more, shouted, "Asterius is the Minotaur! He's my brother! You killed my brother!"

Moved by hatred and grief, Ariadne understood that she had done something so terrible – even if it was unintentional – that she couldn't stay in Crete; she had betrayed her father for some Athenian stranger, had dishonored the memory of Androgeus, and had given aid to the man who killed her own brother Asterius. Still, Ariadne wanted to save Theseus. "Let's go to the ship," she said, sadly. "We cannot stay in my homeland." And so the two swiftly ran to the harbor and there they found the Athenian ship which would soon take them away from Crete. As the ship was setting out from the harbor, Ariadne tearfully looked back at the beautiful island, at her home, and lamented that she would never see her father, her mother, or her dear sister Phaedra ever again.

The sailors soon landed the ship at the island of Naxos so they could fill up on fresh water and spend the night on land. In the morning, Ariadne woke up to find that she had been abandoned. Running along the shore, she saw no one. Shouting loudly, she heard no one. The Athenians were gone. Theseus was gone. The ship was gone. Finally, she climbed a tall cliff so she could see the entire island and the sea nearby. From there she saw the black-sailed ship sailing far away, with someone who looked very similar to her sister Phaedra on board.

What eventually happened to Ariadne is unclear. Some say she died on Naxos, abandoned and betrayed. Some say she found the god Dionysus there, who saved Ariadne and carried her off to dwell amongst the gods.

## Clytemnestra

### Part I

My daughter is dead. My husband killed her. I could not save her.

Long ago, my husband Agamemnon had gathered troops from all the cities of Greece. Those soldiers were going to sail to Troy to sack the city and bring back my sister Helen, because she had been taken from Sparta by that Trojan prince, Paris. Maybe she had gone with him willingly; she'd never loved her husband much. Regardless, I don't know whether she left of her own accord or not. Meanwhile, the men of Greece couldn't endure such an injury from Troy and they started preparing for war. And even though this was a war being waged on behalf of my own sister, I had to stay at home. And so I did, and I ruled the palace while king Agamemnon was gone.

One day, I received a letter:

Agamemnon sends his greetings to Clytemnestra:

Dearest wife, I have gathered my men on the shores of Aulis as we wait for the appropriate wind so we can sail to Troy. In the meantime, I have found a man to marry our daughter Iphigenia. He is Achilles, son of Peleus, leader of the Myrmidons. He is a good soldier, of godly stock. Send Iphigenia to Aulis at once so she may be wed. No need for you to send a dowry. It isn't right that you come yourself. Stay home and look after the house. It's not appropriate for my wife to be seen in the camp. Take care that you are well.

I could not send my firstborn daughter to Aulis, away from her home, without me. I surely was not going to allow Iphigenia to be married to some man whom I had never seen before. I gathered up everything my daughter would need in her new home: fresh clothes, golden bracelets, perfume. When the time came to leave, Iphigenia and I got into the wagon and journeyed for several days until we reached the shores of

Aulis. There were so many men in that place, men from all over Greece. There were soldiers from Athens and Arcadia, Euboea and Boeotia. And naturally there were soldiers from our Mycenae.

I had to see the man who was going to marry Iphigenia, so I wandered amongst the gathered troops going from camp to camp until I finally found the camp of the Myrmidons. There I sought their leader, the swift Achilles. He was gorgeous – long haired and very strong. He seemed to me like a god. He even seemed *better* than the gods, if it's right to say such a thing. I was immediately thrilled that Iphigenia was going to be this man's wife. Alas. As I spoke to Achilles, I soon realized something was wrong. That man had heard nothing of the marriage. He knew nothing of Iphigenia. Agamemnon had never spoken to Achilles about my daughter. Agamemnon had lied to me.

## Part II

I recall that I ran to the Mycenaean camp. My husband did not look at me. I asked him questions and he said nothing in return. He only said, "We have to have the wind." What happened next is unclear even now. I remember shouting at Agamemnon. I remember him leaving the tent, and his guards stopping me from following him. I remember the heat, and the sun, and the sound of Iphigenia crying from far away. I was not allowed to go to her. I could not take care of my girl. Then I remember an awful silence, and then a strong wind followed. I never saw Iphigenia again.

Agamemnon did not tell me what happened. He didn't dare to even come back to me in the tent. I had to talk to some messenger who filled me in about my daughter. He said Diana was angry, that she had demanded a sacrifice. Without a sacrifice, there would be no wind. And without any wind, the soldiers of Greece couldn't sail to Troy. And if the soldiers didn't sail to Troy, Greece's shame would be everlasting. "We had to make sacrifice," the messenger said. "We had to have the wind." Maybe. Maybe they needed the wind. But my Iphigenia didn't have to die. I had brought her to Aulis to get married to Achilles. Now she is the wife of Pluto.

The messenger said my girl struggled at first, when she realized she'd been tricked, and that there would be no wedding. He said that she

cried a lot. That she begged her father for mercy. That suddenly, when she saw the altar, she grew calm. That she willingly approached the altar and offered up her own life for Greece. He said my daughter looked out over the faces of those brave soldiers from Athens and Mycenae and said to them, "You must have the wind." He said that when she finished speaking, Agamemnon manfully took up his knife and performed the sacrifice with great reverence. When it was done, the messenger said, a strong wind picked up since Diana was finally appeased.

When I told the messenger that I wanted to see my daughter's body, he said it was impossible. "It was the most marvelous thing," he said. "Just as Agamemnon was about to strike Iphigenia with his knife, an obscuring fog descended from the sky and covered everything from view! When the fog lifted, Iphigenia had vanished! No one knows where she went. But there was by the altar, just where Iphigenia had been, a dying deer whose blood was staining the earth."

The deer died, too. For Diana, the soldiers gave its corpse to the flames. I never saw that deer. And I'll never see my Iphigenia again.

I left the camp, and that very day I set out for Mycenae.

### Part III

This all happened ten years ago. The war is over. Helen went back to Sparta. Godlike Achilles, mourned by his Briseis, lies dead. So many cities full of women now weep for the deaths of their sons, their fathers, their husbands. Which women are to be pitied more? Those who will never again look upon their husbands? Or those who soon will?

Agamemnon came home today. He is a guest in his own house. The dogs barked; they don't recognize him. Orestes, who had been a baby when Agamemnon left, got frightened when he saw his father because he looks so much older now, and fatter. He is balding now, and missing teeth. Electra was the only one who ran up to embrace Agamemnon. I myself greeted him as befitted a good wife: I placed a long cloth on the ground before him, stained deep red. That cloth stretched all the way from the palace gate up to our front door; it was a dearest sacrifice. That cloth was the most expensive gift in our entire house. A gift that Agamemnon walked all over, leaving footprints of mud and gore without a care. After Agamemnon had gone inside, I took that cloth,



which he had ruined, and I gave it to the flames.

The picture of devotion, just as sweet as could be, I said to Agamemnon, "Dearest husband, I've drawn you a nice clean bath. Come now, wash yourself. Your body is filthy with dirt from the road and blood from the war. You have done *so much* for Greece. It's time to enjoy yourself. Relax." He heard me, and put his disgusting body into the bath. That clean water was immediately stained by his filthy body. "Bring wine," said Agamemnon, his eyes closed. "And fruit." Those were the first words that man had spoken to me in ten years. "Bring wine and fruit." When I left, he didn't open his eyes, nor did he open them when I came back.

I drove the axe into Agamemnon's chest as hard as I could. He opened his eyes then. I hit him again. I remember him shouting. As he died, I told him "I could not go to Iphigenia. I could not take care of my daughter." Now the water was red. Blood stained the earth. Then there was a beautiful silence, and a gentle wind.

## Cloelia

### Part I

A mother and daughter were walking by chance down the Via Sacra (as was their custom), talking about various things, when the girl saw a statue of some young woman sitting on a horse and asked her mother, "Who is that woman sitting on that horse?" And her mother answered her, "That woman's name is Cloelia. She was a young Roman woman who showed a lot of bravery."

"What did she do, mom?"

"Well, many years ago, there was a war between the Romans and the Etruscans."

"The king of the Etruscans, named Lars Porsenna, wanted to take the city of Rome, but his army had neither enough troops nor enough strength. Had the king openly attacked the city, so many Etruscan soldiers would have died. And so Porsenna surrounded Rome with his army and set up camp across the Tiber river near the Janiculum. With his soldiers he stole our cattle and laid waste to our fields, and with his ships he kept any merchants from journeying up the river so they

couldn't import grain into the city that way.

"Even though the Roman soldiers were fighting the Etruscans here and there, the Romans couldn't defeat Porsenna's army or put them to flight. The war was dragging on for a long time and little food remained at Rome. If the Romans didn't put an end to the war, the Roman people would surely die of starvation.

"Finally, a brave young man came up with a really bold plan—"

"A brave young man?" the girl repeated. "Cloelia isn't a man! I want to hear about Cloelia!" "Wait, dear daughter," responded her mother. "If you're quiet, I'll tell you all about Cloelia. It was very important to Cloelia what this young man did."

"Since the war was dragging on for a long time, this young man – named Gaius Mucius – was angry. He went to the senate and addressed the senators, "When kings ruled Rome, no enemy dared besiege the city, but today our city is surrounded by weak Etruscans. If we are free now, why should we endure such dishonor? Times like these demand the boldest possible plan." The senators swiftly agreed and Mucius soon set out from the city.

"With a blade hidden beneath his clothes, he crossed the river and entered the Etruscan camp. There, Mucius went about and spoke just like an Etruscan so no one knew he was Roman. With great care he followed the path up to king Porsenna who was surrounded by a lot of his men, since the soldiers were at that time collecting their salary. Near the king was another man who looked almost exactly like Porsenna in both his dress and his appearance.

"Looking at the two men, Mucius thought, 'I don't know who the king is. If I ask, everyone will know me for a Roman enemy. So in that case, it is necessary to trust in fortune. Now is the time to strike.' In this way Mucius drew his hidden blade and openly killed the king's scribe instead of the king himself. As the scribe was dying, Mucius immediately ran and tried to escape the camp. The young man, however, was quickly caught by the Etruscans and brought before the king.

"King Porsenna was furious at Mucius and was also quite afraid of him, because if Mucius had not accidentally killed his scribe, the king himself would have died that day. And so Porsenna ordered Mucius to be thrown into the flames, but the young man first put his own right hand into the fire and stood there silently while his hand burned.

Mucius did not cry out nor did he take his hand out of the fire, and with utter calm he said to the king, 'See how worthless the body is to those in pursuit of great glory.'

"When these words had been spoken, the king stood up from his chair and commanded that Mucius be freed and returned to Rome. Setting out from the camp, Mucius said to the Etruscan king, 'For this kindness I shall confess one thing to you: there are at Rome three hundred young men whose bravery and dedication match my own. All of these men have sworn to kill you. I am just the first. So long as you live, none of them will abandon their oath.'

"Then the king grew pale with dread and the very next day he willingly sought peace from the Romans."

## Part II

"I don't care about him!" whined the girl who then pointed out the statue to her mother a second time. "Tell me a story about her!"

"Of course, my daughter," her mother responded. "Cloelia was a Roman girl, rather like you. She was a little older than you are, and her father was a leader in the city."

"Just like grandpa?" asked the little girl.

"Exactly," said the woman.

"When the war was over, the Romans and Etruscans exchanged hostages to ensure the peace would last," she continued.

"Mom! What are hostages?"

"A hostage is a person. Hostages leave their home to go live with the people they were fighting earlier. So some Etruscans went to live with the Romans and some Romans went to live with the Etruscans. If war were to be waged between them again, all of the hostages would die. Since no one wants the hostages to die, no one wages war again."

"This young woman Cloelia," the mother said, "was a Roman hostage. She was sent with several other Romans to the Etruscan camp that was across the river, far from her parents and her friends. Cloelia did not want to be a hostage and she did not want herself or the other hostages to live far away from their homeland.

"So the young woman planned an escape from the camp. One night, while the Etruscans in the camp were asleep, Cloelia secretly

gathered each of the other Roman hostages together and said to them, 'Companions, it would be far better to die in pursuit of our freedom than to live in Etruria without it. If we stay here, we will not see our parents and friends again. So let us then recall the brave example of Mucius, who valued glory and honor more than his own safety. Let us seek our own honor and escape the enemy's camp.'

"Moved by these words, all of the hostages began to follow Cloelia. They kept quiet, because if any of the Etruscans noticed them, they would be in grave danger. Cloelia very carefully guided her companions through the camp, avoiding the gaze of the guards, and brought the Romans past the gates and all the way up to the banks of the Tiber. There in the shadows, Cloelia and her companions started to swim away from the camp and back to the city of Rome.

"As the hostages were swimming in the middle of the river, shouts were heard from the camp. Soon, missiles thrown from the Etruscans were falling here and there in the river. Even arrows were hitting the water again and again around the hostages as they struggled, while Cloelia was leading them across the river. Finally, the Roman hostages made it to the opposite bank and ran as quickly as possible into the nearby woods so they could hide themselves should the Etruscans follow them over the river. The companions spent the night in the woods until dawn when Cloelia brought them to the city and returned each one of the hostages safely to their homes."

### Part III

The mother continued: "Their parents and friends were so happy that the hostages returned home safely. Cloelia herself was happy to see her own home again, to sleep in her own bed and to eat dinner with her parents. One day, a little after her escape from the camp, Cloelia was at home playing with her sister while her parents were talking to each other. Suddenly there was a knock at the door.

'Who is it?' asked the doorman.

'Praetor Marcus Rufus. I have come to take the young woman Cloelia. She cannot remain home any longer. She is a hostage and must by law be returned to king Porsenna.'

"Hearing this, Cloelia's mother and father began to cry. 'She is our

daughter! Don't take her from us!' But the harsh praetor replied, 'King Porsenna sent envoys to the senate to demand Cloelia's return to the Etruscan camp. Although the other hostages are permitted to remain here in Rome, Cloelia planned and led the escape, and must now therefore return. Should she refuse, the Etruscans will again wage war on Rome.'

"Cloelia loved her parents and sister very much, but she did not want to be the cause for war. She hugged her mother and father, bid them farewell, and willingly left her home together with the praetor Marcus Rufus. The two of them walked through the city, crossed the Tiber, and finally entered the Etruscan camp. There, Marcus Rufus said to Cloelia, 'Goodbye, young woman. You are just a girl, and you have shown the light of honor to every Roman.' After she was left in the camp, the praetor returned to the city alone.

"Cloelia was led by two Etruscan guards and brought before the king. She was ready to be punished or maybe even killed for the sake of Rome, but the young woman stood fearless and silent in front of the enemy king.

"'What should I call you? Cloelia?' asked Porsenna.

'That's right.'

'You are the one who led all of your companions – the hostages – out of my camp in the middle of the night, across the Tiber, and all the way back to the city of Rome?'

'I am.'

'Why did you do such a thing? If you had come to live with us in Etruria, you and all your companions would have lived safely among us as guests.'

'It is far better to die free than live as the hostages of a king.'

"King Porsenna laughed loudly and addressed his gathered troops, 'What courage! I would tell this young woman 'good work,' if only she were working for *us*! [Footnote: This is a very loose translation of the wordplay in this sentence, centered around the phrase **mactē virtūte**.] Still, let it be known that the Etruscan king not only respects courage, but even honors it.' Then the king brought out a strong, beautiful horse, and – turning to Cloelia – said, 'Please, take this gift and go back to Rome. Let there be peace between Romans and Etruscans, even without hostages.'

"Cloelia thus returned to Rome both in honor and on horseback because of the great courage she had shown the Etruscan king. And so the Romans built this statue so that Cloelia's courage and bravery would always be recognized."

When the mother had finished her tale, the little girl was ready to start walking again, and the mother and daughter continued down the Via Sacra, away from the statue of the young woman on horseback. A little while later, the girl said, "Mom, that young woman's name was Cloelia! How funny! That's your name, too!"

"You're absolutely right, my daughter. My name is Cloelia."

# Appendix B

## Suggestions for Further Reading

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### Atalanta

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1 Camilla is discussed on p. 9-11, with an unfortunately worded concluding observation about Vergil's "literary borrowing... from other doughty females of Greek epic and myth."



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# Appendix C

## Dickinson College Latin

### Core Vocabulary

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#### Headword

ā ab abs

abeō -īre -iī -itum

absum abesse āfui

ac

accēdō -cēdere -cessī -cessum

accidō -cidere -cidī

accipiō -cipere -cēpī -ceptum

ācer ācris ācre

aciēs -ēī f.

ad

addō -dere -didī -ditum

addūcō -ere -dūxī -ductum

adeō -īre -iī -itum

adeō

adhibeō -hibēre -hibuī -hibitum

adhūc

adveniō -īre -vēnī -ventum

adversus -a -um

#### Definition

from, by (+ abl.)

go away

be away, absent

and in addition, and also, and; (after comparatives) than; simul ac, as soon as; → atque

approach

fall; happen

receive

sharp, piercing

edge; line of battle

to, up to, towards (+ acc.)

give to

lead to, induce

go to

(adv.) to such a degree, so

apply

thus far, to this point

come to, arrive at

facing, opposed; unfavorable

|                                 |                                                          |
|---------------------------------|----------------------------------------------------------|
| adversus (-um)                  | (adv. and prep.) facing, opposite, against, opposed (to) |
| advertō -vertere -vertī -versum | turn towards                                             |
| aedēs -is f.                    | building; (pl.) house                                    |
| aeger aegra aegrum              | sick                                                     |
| aegrē                           | with difficulty                                          |
| aequē                           | equally                                                  |
| aequor aequoris n.              | level surface, sea, plain                                |
| aequus -a -um                   | equal                                                    |
| āēr āeris m.                    | air                                                      |
| aes aeris n.                    | copper, bronze                                           |
| aetās -tātis f.                 | age, time of life                                        |
| aeternus -a -um                 | everlasting, eternal                                     |
| aethēr aetheris n.              | pure upper air, ether, heaven, sky                       |
| aevum -i n.                     | eternity; lifetime, age                                  |
| afferō afferre attulī allātum   | bring to                                                 |
| afficiō -ficere -fēcī -fectum   | affect, visit with (+ abl.)                              |
| ager agrī m.                    | field                                                    |
| agitō -āre                      | drive                                                    |
| āgmen -minis n.                 | line of march                                            |
| agō agere ēgī āctum             | drive, do, act                                           |
| aiō                             | say, affirm, say yes; ut āiunt: as they say              |
| albus -a -um                    | white                                                    |
| aliēnus -a -um                  | foreign, strange                                         |
| aliquandō                       | at some time, at length                                  |
| aliquis -quae -quod             | some, any; si quis, si quid: anyone who, anything that   |
| aliter                          | otherwise, differently                                   |
| alius -a -ud                    | other, another; ālias: at another time                   |
| alō alere aluī alitum           | nourish                                                  |
| alter altera alterum            | other of two                                             |
| altus -a -um                    | high, lofty; deep                                        |
| amīcitia -ae f.                 | friendship                                               |
| amīcus -a -um                   | friendly; (as subst.) friend                             |

|                                   |                                                    |
|-----------------------------------|----------------------------------------------------|
| āmittō -mittere -mīsī -missum     | let go, send away                                  |
| amnis -is m.                      | river, torrent                                     |
| amō -āre                          | to love; amāns -ntis m./f.: lover                  |
| amor -ōris m.                     | love                                               |
| amplus -a -um                     | large, spacious                                    |
| an                                | or (in questions); utrum ... an:<br>whether ... or |
| anima -ae f.                      | breath, spirit                                     |
| animal -ālis n.                   | a living being, an animal                          |
| animus -ī m.                      | spirit, mind                                       |
| annus -ī m.                       | year                                               |
| ante                              | before, in front of (adv. and prep.<br>+ acc.)     |
| antequam                          | before                                             |
| antīquus -a -um                   | ancient, old-time, former                          |
| aperiō aperīre aperuī apertum     | open                                               |
| appāreō -ēre -uī                  | appear, become visible                             |
| appellō -pellāre                  | call, address, name                                |
| aptus -a -um                      | fit, suitable                                      |
| apud                              | near, in the presence of (+ acc.)                  |
| aqua -ae f.                       | water                                              |
| āra -ae f.                        | altar                                              |
| arbitror arbitrārī arbitrātus sum | consider, think                                    |
| arbor arboris f.                  | tree                                               |
| ārdeō ārdēre ārsī ārsum           | blaze, glow; be eager                              |
| argentum -ī n.                    | silver, money                                      |
| arma -ōrum n. pl.                 | arms, weapons                                      |
| ars artis f.                      | skill                                              |
| arvum -ī n.                       | ploughed land, field                               |
| arx arcis f.                      | citadel, castle; summit                            |
| ascendō -ere -scendī -scēnsu      | climb up, ascend                                   |
| aspiciō -ere -spēxī -spectum      | look to or at, behold                              |
| adsum adesse affuī                | be present                                         |
| astrum -ī n.                      | star; constellation                                |
| at                                | but, but yet                                       |

|                                |                                                                                          |
|--------------------------------|------------------------------------------------------------------------------------------|
| atque                          | and in addition, and also, and; (after comparatives) than; simul atque, as soon as; → ac |
| auctor -ōris m.                | originator, founder                                                                      |
| auctōritās -ātis f.            | influence, clout, authority                                                              |
| audāx audācis                  | bold, daring; reckless                                                                   |
| audeō audēre ausus sum         | dare, be eager                                                                           |
| audiō -īre -īvī/-iī -ītum      | hear, listen to                                                                          |
| auferō auferre abstulī ablātum | take away                                                                                |
| augeō augēre auxī auctum       | increase                                                                                 |
| avis -is f.                    | bird                                                                                     |
| aura -ae f.                    | breeze                                                                                   |
| aureus -a -um                  | golden; splendid                                                                         |
| auris -is f.                   | ear                                                                                      |
| aurum -ī n.                    | gold                                                                                     |
| aut                            | or                                                                                       |
| autem                          | moreover, but, however                                                                   |
| auxilium -ī n.                 | support, assistance; (pl.) auxiliary forces                                              |
| barbarus -ī m.                 | foreigner, barbarian                                                                     |
| beātus -a -um                  | happy, blessed, prosperous, fortunate                                                    |
| bellum -ī n.                   | war                                                                                      |
| bene                           | well                                                                                     |
| beneficium -ī n.               | service, kindness                                                                        |
| bonus -a -um                   | good                                                                                     |
| bōs bovis m.                   | ox; gen. pl. boum                                                                        |
| brevis -e                      | short, shallow, brief                                                                    |
| breviter                       | briefly                                                                                  |
| cadō cadere cecidī cāsum       | fall, be killed                                                                          |
| caecus -a -um                  | blind, unseeing; dark, obscure                                                           |
| caedēs -is f.                  | killing, slaughter                                                                       |
| caedō caedere cecidī caesum    | strike, kill, cut down                                                                   |
| caelestis -e                   | from or of heaven; caelestēs, the gods                                                   |
| caelum -ī n.                   | sky, heavens                                                                             |
| campus -ī m.                   | plain, field                                                                             |

|                             |                                                            |
|-----------------------------|------------------------------------------------------------|
| candidus -a -um             | white, fair                                                |
| canis -is m./f.             | dog                                                        |
| canō canere cecinī cantum   | sing                                                       |
| capiō capere cēpī captum    | seize                                                      |
| caput capitis n.            | head                                                       |
| careō -ēre -uī              | lack (+ abl.)                                              |
| carmen -inis n.             | song                                                       |
| cārus -a -um                | dear                                                       |
| castrum -ī n.               | fortress, (regularly plural, castra camp)                  |
| castus -a -um               | pure, spotless, chaste                                     |
| cāsus -ūs m.                | a fall; chance, accident                                   |
| caveō cavēre cāvī cautum    | be on guard, beware                                        |
| causa -ae f.                | cause, reason; causā + preceding genitive, for the sake of |
| cēdō cēdere cessī cessum    | go, move; yield                                            |
| celebrō -āre                | frequent, throng, crowd                                    |
| celer -is -e                | swift                                                      |
| celeriter                   | quickly                                                    |
| cēseō cēnsēre cēnsuī cēsum  | assess, rate; think, decide                                |
| centum                      | one hundred                                                |
| cernō cernere crēvī crētum  | discern, separate                                          |
| certē                       | certainly, surely                                          |
| certō -āre                  | decide by contest; fight, compete, vie                     |
| certus -a -um               | sure, fixed                                                |
| cēterum                     | for the rest, in addition, however that may be             |
| cēterus -a -um              | the other, the others, the rest                            |
| cibus -ī m.                 | food                                                       |
| cingō cingere cīnxī cīnctum | encircle, surround, gird                                   |
| cinis cineris m./f.         | ashes, embers                                              |
| circā                       | around (adv. and prep. + acc.)                             |
| citus -a -um                | swift; citō swiftly                                        |
| cīvis -is m./f.             | citizen                                                    |
| cīvitās -ātis f.            | citizenship, state                                         |

|                                       |                                                     |
|---------------------------------------|-----------------------------------------------------|
| clāmor -ōris m.                       | outcry, shout                                       |
| clārus -a -um                         | clear, distinguished                                |
| classis -is f.                        | class, division, fleet                              |
| claudō claudere clausī clausum        | close, shut                                         |
| coepī coepisse coeptus                | begin                                               |
| cōgitō -āre                           | think, reflect                                      |
| cōgnōscō -gnōscere -gnōvī -gnitum     | learn, understand                                   |
| cōgō cōgere cōgī coāctum              | drive together; compel                              |
| cohors cohortis f.                    | cohort, band, troop                                 |
| colligō -ere -lēgī -lēctum            | gather together, collect                            |
| colō colere coluī cultum              | inhabit, cultivate                                  |
| color -ōris m.                        | color                                               |
| coma -ae f.                           | hair, tresses                                       |
| comes comitis m./f.                   | companion, comrade; attendant, follower             |
| committō -mittere -mīsī -missum       | join, entrust to (+ dat.); perform, do              |
| commūnis -e                           | common, general                                     |
| comparō -āre                          | get ready, provide; compare                         |
| compōnō -pōnere posuī positum         | build, construct, arrange                           |
| concēdō -cēdere -cessī -cessum        | yield, withdraw                                     |
| condīciō -ōnis f.                     | agreement, condition                                |
| condō -dere -didī -ditum              | build, found; store up; hide, conceal               |
| cōnferō cōnferre contulī collātum     | collect, bring to                                   |
| cōnficiō -ficere -fēcī -fectum        | complete, accomplish; destroy, kill, consume        |
| cōnfiteor cōnfitērī cōnfessus sum     | admit (a fact), confess (a crime); reveal, disclose |
| coniunx coniugis m./f.                | spouse, husband, wife                               |
| cōnor cōnārī cōnātus sum              | try, attempt                                        |
| cōnsequor -sequī -secūtus sum         | follow up, overtake, attain                         |
| cōnsilium -ī n.                       | plan; council, group of advisors                    |
| cōnsistō -sistere -stitī              | take position; consist in, be composed of           |
| cōnstituō -stituere -stituī -stitūtum | establish, put together                             |



|                                       |                                                                     |
|---------------------------------------|---------------------------------------------------------------------|
| cōnstō -stāre -stitī                  | agree; constat, it is established that<br>(+ acc. and infin.)       |
| cōnsuētūdo -inis f.                   | custom, habit                                                       |
| cōnsul -ulis m.                       | consul                                                              |
| cōnsulō -sulere -suluī -sultum        | consult, plan (+ acc.); consider the<br>interests of (+ dat.)       |
| cōnsūmō -sūmere -sūmpsī -sūmptum      | to use up, consume                                                  |
| contemnō -temnere -tempsī<br>-temptum | despise, scorn, disdain                                             |
| contineō -tinēre -tinuī -tentum       | contain, restrain                                                   |
| contingō -tingere -tigī -tactum       | touch, be contiguous to                                             |
| contrā                                | against, opposite (adv. and prep.<br>+ acc.)                        |
| conveniō -venīre -vēnī -ventum        | assemble, meet; agree                                               |
| convertō -vertere -vertī -versum      | turn about, turn, change                                            |
| convīvium -iī n.                      | banquet, feast                                                      |
| cōpia -ae f.                          | abundance; (pl.) troops                                             |
| cor cordis n.                         | heart; cordī est, it is pleasing to<br>(+ dat.)                     |
| cornu -ūs n.                          | horn                                                                |
| corpus corporis n.                    | body                                                                |
| corrumpō -rumpere -rūpī -ruptum       | break up, destroy, ruin                                             |
| crēdō crēdere crēdidī crēditum        | believe                                                             |
| creō -āre                             | produce, create; elect, choose                                      |
| crēscō crēscere crēvī crētum          | grow, increase                                                      |
| crīmen -inis n.                       | verdict, accusation                                                 |
| culpa -ae f.                          | guilt, fault, blame                                                 |
| cum                                   | with (prep. + abl.); when, since,<br>although (conjunction + subj.) |
| cūctus -a -um                         | entire all together                                                 |
| cupīdō -inis f.                       | desire, eagerness, craving                                          |
| cupiō -ere -īvī -ītum                 | desire                                                              |
| cūr                                   | why?                                                                |
| cūra -ae f.                           | care, concern                                                       |
| cūrō -āre                             | watch over, look after, care for<br>(+ acc.)                        |

|                                    |                                                                 |
|------------------------------------|-----------------------------------------------------------------|
| currō currere cucurrī cursum       | run                                                             |
| currus -ūs m.                      | chariot                                                         |
| cursus -ūs m.                      | course, advance                                                 |
| custōs custōdis m.                 | guardian                                                        |
| damnō -āre                         | condemn                                                         |
| damnum -ī n.                       | damage, injury                                                  |
| dē                                 | down from, about, concerning<br>(+ abl.)                        |
| dēbeō dēbere dēbuī dēbitum         | owe, be obliged                                                 |
| decem                              | ten                                                             |
| dēcernō -cernere -crēvī -crētum    | determine, decide                                               |
| decet decēre decuīt                | it is right, proper, fitting (+ acc.<br>+ infin.)               |
| decus decoris n.                   | beauty, grace; ornament, glory, honor                           |
| dēdūcō -dūcere -dūxī -ductum       | launch, lead away                                               |
| dēfendō -fendere -fendī -fēsum     | defend, ward off                                                |
| dēferō -ferre -tulī -lātum         | carry away, report                                              |
| deficiō -ficere -fēcī -fectum      | fail, give out; revolt from                                     |
| deinde/dein                        | then, next                                                      |
| dēnique                            | finally                                                         |
| dēscendō -scendere -scendī -scēsum | climb down, descend                                             |
| dēserō -ere dēseruī dēsertum       | leave, desert, abandon                                          |
| dēsīderō -āre                      | long for, desire greatly                                        |
| dēsīnō -sinere -siī -situm         | leave off, cease                                                |
| dēsum -esse -fuī                   | be lacking                                                      |
| deus -ī m.; dea -ae f.             | god; goddess                                                    |
| dexter -tra -trum                  | right; dextera -ae f.: right hand                               |
| dīcō dīcere dīxī dictum            | say; causam dīcere, plead a case;<br>diem dīcere, appoint a day |
| diēs diēī m./f.                    | day                                                             |
| differō differre distulī dilātum   | scatter; publish, divulge; differ; defer,<br>postpone           |
| difficilis -e                      | not easy, hard, difficult                                       |
| dīgnitās -ātis f.                  | worth, reputation, honor                                        |
| dīgnus -a -um                      | worthy                                                          |

|                                |                                                                       |
|--------------------------------|-----------------------------------------------------------------------|
| diligō -ligere -lēxī -lēctum   | choose, cherish, love                                                 |
| dīmittō -mittere -mīsī -missum | send away                                                             |
| discēdō -ere -cessī -cessum    | go away, depart                                                       |
| disciplīna -ae f.              | training, instruction; learning, discipline                           |
| discō -ere didici              | learn                                                                 |
| diū:                           | for a long time                                                       |
| dīversus -a -um                | different, diverse                                                    |
| dīves dīvitis                  | rich (poet. dīs, dītis)                                               |
| dīvidō -ere dīvīsī dīvīsum     | divide, separate                                                      |
| dīvitiae -ārum f. pl.          | riches, wealth                                                        |
| dīvus -a -um                   | divine, godlike; (as subst.) a god                                    |
| dō dare dedī datum             | give                                                                  |
| doceō -ēre -uī doctum          | teach                                                                 |
| doleō -ēre doluī               | feel pain or grief, grieve                                            |
| dolor -ōris m.                 | pain, grief                                                           |
| dolus -ī m.                    | artifice, device, trick                                               |
| dominus -ī m.; domina -ae f.   | household master, lord; mistress                                      |
| domus -ūs f.                   | house, home                                                           |
| dōnec                          | until                                                                 |
| dōnō -āre                      | present with a gift (+ acc. of person and abl. of thing)              |
| dōnum -ī n.                    | gift, present                                                         |
| dormiō -īre                    | sleep                                                                 |
| dubitō -āre                    | hesitate, doubt                                                       |
| dubius -a -um                  | doubtful; (as subst.) a doubt; sine dubiō, without a doubt, certainly |
| dūcō dūcere dūxī ductum        | lead; uxōrem dūcere, marry                                            |
| dulcis -e                      | sweet                                                                 |
| dum                            | while (+ indic.); until (+ subj.); provided that (+ subj.)            |
| duo duae duo                   | two                                                                   |
| dūrus -a -um                   | hard, tough, harsh                                                    |
| dux ducis m./f.                | leader, general                                                       |
| ecce                           | behold!                                                               |

|                                 |                                              |
|---------------------------------|----------------------------------------------|
| ēdīcō -dīcere -dīxī -dictum     | declare                                      |
| ēdō ēdere ēdidī ēditum          | put forth, state, explain                    |
| ēdūcō -dūcere -dūxī -ductum     | lead forth                                   |
| efficiō -ficere -fēcī -fectum   | bring about, complete; render (+ ut + subj.) |
| effundō -fundere -fūdī -fūsum   | pour out                                     |
| ego meī mihi mē                 | I, me                                        |
| ēgredior ēgredī ēgressus sum    | stride out, depart, disembark from (+ abl.)  |
| ēgregius -a -um                 | distinguished, uncommon                      |
| ēligō ēligere ēlēgī ēlēctum     | pick out, select                             |
| enim                            | for, indeed                                  |
| eō īre īī/īvī itum              | go                                           |
| eō                              | (adv.) there, to that place                  |
| epistula -ae f.                 | letter                                       |
| eques equitis m.                | horseman, knight                             |
| equus -ī m.                     | horse                                        |
| ergō                            | therefore                                    |
| ēripiō -ripere -ripiū -reptum   | snatch away, rescue, save                    |
| errō -āre                       | go astray, wander                            |
| error -ōris m.                  | wandering; error, mistake                    |
| et                              | and                                          |
| etiam                           | also, even                                   |
| ex, ē                           | out of, from (+ abl.)                        |
| excipiō -cipere -cēpī -ceptum   | take out                                     |
| exemplum -ī n.                  | example, sample, copy                        |
| exeō -īre -īī -itum             | go forth                                     |
| exerceō -ercēre -ercuī -ercitum | train, exercise, carry on                    |
| exercitus -ūs m.                | army                                         |
| exigō -igere -ēgī -āctum        | drive out; collect                           |
| exīstimō -āre                   | think, believe                               |
| experior -perīrī -pertus sum    | try thoroughly, test, experience             |
| exsilium -ī n.                  | exile, banishment                            |
| exspectō -āre                   | watch, wait, expect                          |

|                              |                                                      |
|------------------------------|------------------------------------------------------|
| extrēmus -a -um              | farthest, situated at the end or tip,<br>extreme     |
| fābula -ae f.                | account, tale, story                                 |
| faciēs -ēī f.                | form, appearance                                     |
| facilis -e                   | easy                                                 |
| facinus facinoris n.         | deed, crime                                          |
| faciō facere fēcī factum     | do, make                                             |
| factum -ī n.                 | deed, accomplishment                                 |
| fallō fallere fefellī falsum | deceive                                              |
| falsus -a -um                | deceptive, false                                     |
| fāma -ae f.                  | rumor, fame                                          |
| famēs -is f.                 | hunger, famine                                       |
| familia -ae f.               | household, family                                    |
| fateor fatērī fassus sum     | admit, confess; profess, declare;<br>assent, say yes |
| fātum -ī n.                  | fate; death                                          |
| fax facis f.                 | torch                                                |
| fēlīciter                    | luckily                                              |
| fēlix -īcis                  | lucky                                                |
| fēmina -ae f.                | woman                                                |
| ferē                         | almost                                               |
| ferō ferre tulī lātum        | bear, carry, endure                                  |
| ferrum -ī n.                 | iron, iron weapon or implement                       |
| ferus -a -um                 | wild, fierce; fera -ae f.: wild animal               |
| fessus -a -um                | weary, tired                                         |
| fidēlis -e                   | faithful                                             |
| fidēs -ēī f.                 | trust, faith                                         |
| fīlia -ae f.; fīlius -ī m.   | daughter; son                                        |
| figō fingere fīnxī fictum    | shape; invent                                        |
| fīnis -is m.                 | end, boundary                                        |
| fīō fierī factus sum         | become, happen, be done                              |
| flamma -ae f.                | flame, fire                                          |
| fleō flēre flēvī flētum      | weep                                                 |
| flōs flōris m.               | flower, bloom                                        |
| fluctus -ūs m                | flood, billow, surf                                  |

|                               |                                                  |
|-------------------------------|--------------------------------------------------|
| flūmen -inis n.               | stream, river                                    |
| fluō fluere fluxī fluxum      | flow                                             |
| foedus -a -um                 | foul                                             |
| fōns fontis m.                | spring, fountain                                 |
| for fārī fātus sum            | report, say                                      |
| fōrma -ae f.                  | shape; beauty                                    |
| fors fortis f.                | chance                                           |
| forsitan, fortasse            | perhaps, perchance                               |
| forte                         | by chance                                        |
| fortis -e                     | brave                                            |
| fortūna -ae f.                | fortune                                          |
| forum -ī n.                   | market-place, forum                              |
| frangō frangere frēgī frāctum | break, shatter                                   |
| frāter frātris m.             | brother                                          |
| frequēns -ntis                | in large numbers, often                          |
| frōns frontis f.              | forehead, brow; front                            |
| frūctus -ūs m.                | fruit, crops; enjoyment, delight                 |
| frūmentum -ī n.               | grain                                            |
| fruor fruī frūctus sum        | enjoy the produce of, profit by, use<br>(+ abl.) |
| frūstrā                       | in vain                                          |
| fuga -ae f.                   | flight, route                                    |
| fugiō fugere fūgī fugitum     | flee, escape                                     |
| fugō -āre                     | put to flight                                    |
| fundō fundere fūdī fūsum      | pour, scatter                                    |
| fūnus fūneris n.              | funeral; death; dead body                        |
| furor -ōris m.                | rage, fury                                       |
| fore                          |                                                  |
| gaudeō gaudēre gāvīsus sum    | rejoice                                          |
| gaudium -ī n.                 | delight, joy, pleasure                           |
| gēns gentis f.                | family, clan                                     |
| genus generis n.              | origin, lineage, kind                            |
| gerō gerere gessī gestum      | bear, manage; bellum gerere, wage<br>war         |
| gīgnō gīgnere genuī genitum   | beget, bear, bring forth                         |

|                             |                                               |
|-----------------------------|-----------------------------------------------|
| gladius -ī m.               | sword                                         |
| glōria -ae f.               | glory, fame                                   |
| gradus -ūs m.               | step, pace; grade, rank                       |
| grātia -ae f.               | favor, influence, gratitude                   |
| grātus -a -um               | pleasant; grateful                            |
| gravis -e                   | heavy, serious                                |
| habeō habēre habuī habitum  | have, hold                                    |
| haud                        | not                                           |
| hic haec hoc                | this, these                                   |
| hīc                         | here; hinc: from here                         |
| hiems hiemis f.             | winter                                        |
| hodiē                       | today                                         |
| homō hominis m.             | human being                                   |
| honestus -a -um             | honorable                                     |
| honor -ōris m.              | honor, glory; office, post                    |
| hōra -ae f.                 | hour                                          |
| hortor hortārī hortātus sum | urge strongly, advise, exhort                 |
| hospes hospitis m.          | guest, guest-friend; stranger; host           |
| hostis -is m./f.            | stranger, enemy                               |
| hūc                         | to this place                                 |
| hūmānus -a -um              | human                                         |
| humus -ī f.                 | ground; humī: on the ground                   |
| iaceō iacēre iacuī          | lie                                           |
| iaciō iacere iēcī iactum    | throw, hurl                                   |
| iam                         | now; already                                  |
| ibi                         | there                                         |
| īctus -ūs m.                | blow, stroke                                  |
| īdem eadem idem             | the same                                      |
| ideō                        | for this reason                               |
| igitur                      | therefore                                     |
| ignis -is m.                | fire                                          |
| ille illa illud             | that                                          |
| illīc                       | at that place, there; illinc: from that place |

|                                       |                                                     |
|---------------------------------------|-----------------------------------------------------|
| illūc                                 | to that place                                       |
| imāgō -inis f.                        | image, form, figure                                 |
| imperātor -ōris m.                    | commander                                           |
| imperium -ī n.                        | command, power                                      |
| imperō -āre                           | command, control                                    |
| impetus -ūs m.                        | attack                                              |
| impleō -ēre -plēvī -plētum            | fill in, fill up                                    |
| impōnō -ere -posuī -positum           | put in, put on, impose, levy upon                   |
| in                                    | in, on (+ abl.); into, onto (+ acc.)                |
| incidō incidere incidī                | fall upon, fall into; happen                        |
| incipiō -cipere -cēpī -ceptum         | begin                                               |
| inde                                  | from there, from then                               |
| indicō -āre                           | point out, show, make known                         |
| īnferō īnferre intulī illātum         | bring upon, against; bellum īnferre:<br>make war on |
| īnferus -a -um                        | low; inferior: lower; īnfirmus or īmus:<br>lowest   |
| ingenium -ī n.                        | disposition, ability, talent                        |
| ingēns ingentis                       | huge, enormous                                      |
| ingrātus -a -um:                      | unpleasant, disagreeable                            |
| ingredior -gredi -gressus sum:        | step in, enter                                      |
| inimīcus -a -um:                      | unfriendly; (as subst.) enemy                       |
| initium -ī n.:                        | beginning                                           |
| iniūria -ae f.:                       | injustice, wrong, affront                           |
| inquam, inquis, inquit, inquiunt:     | say (used with direct speech)                       |
| īnstituō -stituere -stituī -stitūtum: | undertake; equip                                    |
| īnsula -ae f.:                        | island                                              |
| integer -gra -grum:                   | untouched, fresh, complete, whole                   |
| intellegō -legere -lēxī -lēctum:      | understand                                          |
| intendō -tendere -tendī -tentum:      | stretch out, strain                                 |
| inter                                 | between, among; during (+ acc.)                     |
| interficiō -ficere -fēcī -fectum      | kill                                                |
| interim                               | meanwhile                                           |
| interrogō -āre                        | put a question to, ask (+ acc.)                     |



|                               |                                                                                                 |
|-------------------------------|-------------------------------------------------------------------------------------------------|
| intersum -esse -fuī           | to be between; take part in, attend<br>(+ dat.); interest, it is in the interest<br>of (+ gen.) |
| intrā                         | within (+ acc.)                                                                                 |
| intrō -āre                    | enter                                                                                           |
| inveniō -venīre -vēnī -ventum | find; discover                                                                                  |
| invidia -ae f.                | envy, jealousy, hatred                                                                          |
| ipse ipsa ipsum               | him- her- itself                                                                                |
| īra irae f.                   | wrath, anger                                                                                    |
| īrāscor īrāscī īrātus sum     | grow angry; īrātus -a -um: angry                                                                |
| is ea id                      | he, she, it                                                                                     |
| iste ista istud               | that, that of yours; adv. istīc or istūc:<br>over there; istinc: from over there                |
| ita                           | thus, so                                                                                        |
| itaque                        | and so, therefore                                                                               |
| item                          | likewise                                                                                        |
| iter itineris n.              | journey, route                                                                                  |
| iterum                        | again                                                                                           |
| iubeō iubēre iussī iussum     | bid, order                                                                                      |
| iūdex iūdicis m.              | judge, juror                                                                                    |
| iūdicium -ī n.                | judgment, decision, trial                                                                       |
| iūdicō -āre                   | judge, decide                                                                                   |
| iugum -ī n.                   | yoke; ridge, chain of hills                                                                     |
| iungō iungere iūnxī iūnctum   | join                                                                                            |
| iūrō -āre                     | take an oath, swear; iūs iūrandum,<br>oath                                                      |
| iūs iūris n.                  | right, justice, law                                                                             |
| iūstus -a -um                 | right, just, fair                                                                               |
| iuvenis -is m.                | youth                                                                                           |
| iuvō iuvāre iūvī iūtum        | help, assist; please, delight                                                                   |
| labor -ōris n.                | toil, exertion                                                                                  |
| labōrō -āre                   | toil, work; be in trouble or distress                                                           |
| lacrima -ae f.                | tear                                                                                            |
| laedō laedere laesī laesum    | injure by striking, hurt                                                                        |
| laetus -a -um                 | glad, joyful                                                                                    |

|                                           |                                                 |
|-------------------------------------------|-------------------------------------------------|
| <i>lapis lapidis</i> m.                   | stone                                           |
| <i>lateō latēre latuī</i>                 | lie hidden, be hidden                           |
| <i>latus -eris</i> n.                     | side, flank                                     |
| <i>lātus -a -um</i>                       | broad, wide                                     |
| <i>laudō -āre</i>                         | praise                                          |
| <i>laus laudis</i> f.                     | praise, glory                                   |
| <i>lēgātus -ī</i> m.                      | lieutenant, envoy                               |
| <i>legiō -ōnis</i> f.                     | legion                                          |
| <i>legō legere lēgī lēctum</i>            | gather, choose, read                            |
| <i>levis -e</i>                           | light, trivial                                  |
| <i>lēx lēgis</i> f.                       | law                                             |
| <i>liber librī</i> m.                     | book                                            |
| <i>liber libera liberum</i>               | free; <i>liberī</i> (m. pl.): freeborn children |
| <i>libertās -ātis</i> f.                  | freedom                                         |
| <i>libet libēre libuit or libitum est</i> | it is pleasing (+ dat. + infin.)                |
| <i>libīdō -inis</i> f.                    | passion, lust                                   |
| <i>licet licēre licuit licitum est</i>    | it is permitted (+ dat. + infin.)               |
| <i>licet</i>                              | even though                                     |
| <i>līmen līminis</i> n.                   | threshold                                       |
| <i>lingua -ae</i> f.                      | tongue; language                                |
| <i>littera -ae</i> f.                     | letter, (pl.) literature                        |
| <i>lītus -oris</i> n.                     | shore                                           |
| <i>locus -ī</i> m.                        | place; <i>loca</i> (n. pl.) region              |
| <i>longē</i>                              | far, far off                                    |
| <i>longus -a -um</i>                      | long, far                                       |
| <i>loquor loquī locūtus sum</i>           | speak, talk                                     |
| <i>lūmen luminis</i> n.                   | light                                           |
| <i>lūna -ae</i> f.                        | moon                                            |
| <i>lūx lūcis</i> f.                       | light of day                                    |
| <i>maestus -a -um</i>                     | sad, sorrowful; depressing                      |
| <i>magis</i>                              | more                                            |
| <i>magister magistrī</i> m.               | master, chief                                   |
| <i>māgnitūdō -inis</i> f.                 | greatness, size                                 |
| <i>māgnus -a -um</i>                      | great                                           |

|                              |                                                                                                   |
|------------------------------|---------------------------------------------------------------------------------------------------|
| māiōrēs māiōrum m.           | ancestors                                                                                         |
| male                         | (adv.) badly                                                                                      |
| mālō mälle mālui             | prefer                                                                                            |
| malus -a -um                 | bad, evil                                                                                         |
| maneō manēre mānsī mānsum    | remain                                                                                            |
| manus -ūs f.                 | hand; band of men                                                                                 |
| mare -is n.                  | sea                                                                                               |
| marītus -ī m.                | husband                                                                                           |
| māter mātris f.              | mother                                                                                            |
| māteria -ae f.               | material, subject matter; timber, lumber                                                          |
| medius -a -um                | middle, central                                                                                   |
| membrum -ī n.                | limb, member of the body                                                                          |
| meminī meminisse             | remember, recollect                                                                               |
| memoria -ae f.               | recollection, memory                                                                              |
| mēns mentis f.               | mind                                                                                              |
| mēnsa -ae f.                 | table                                                                                             |
| mereō merēre meruī meritum   | deserve, merit; serve as a soldier                                                                |
| metuō metuere metuī          | to fear, to dread                                                                                 |
| metus -ūs m.                 | fear, dread                                                                                       |
| meus -a -um                  | my                                                                                                |
| mīles -itis m.               | soldier                                                                                           |
| mīlle (pl.) mīlia            | thousand                                                                                          |
| mīror mīrārī mīrātus sum     | wonder at, marvel at (+ acc.)                                                                     |
| misceō miscēre miscuī mixtum | mix                                                                                               |
| miser misera miserum         | wretched, pitiable                                                                                |
| mittō mittere mīsī missum    | send, let go                                                                                      |
| modo                         | just, just now; modo ... modo: now ... now, at one moment ... at another, sometimes ... sometimes |
| modus -ī m.                  | measure, manner, kind                                                                             |
| moenia -ium n. pl.           | walls, fortifications                                                                             |
| mollis -e                    | soft, yielding, gentle                                                                            |
| moneō monēre monuī monitum   | warn, advise                                                                                      |
| mōns montis m.               | mountain                                                                                          |

|                          |                                                                    |
|--------------------------|--------------------------------------------------------------------|
| mora -ae f.              | delay, hindrance                                                   |
| morbus -ī m.             | sickness, disease                                                  |
| mорий morī mortuus sum   | die                                                                |
| moror morārī morātus sum | delay                                                              |
| mors mortis f.           | death                                                              |
| mortālis -e              | liable to death, mortal; (as subst.) a mortal                      |
| mōs mōris m.             | custom, habit; (pl.) character                                     |
| moveō -ēre mōvī mōtum    | move                                                               |
| mox                      | soon                                                               |
| mulier -eris f.          | woman                                                              |
| multitūdō -inis f.       | multitude, number                                                  |
| multus -a -um            | much, many; multō, by far                                          |
| mundus -ī m.             | world, universe, heavens                                           |
| mundus -a -um            | clean, neat, elegant                                               |
| mūnus mūneris n.         | gift, offering; duty, obligation; (pl.) gladiatorial show          |
| mūrus -ī m.              | wall                                                               |
| mūtō -āre                | change                                                             |
| nam or namque            | for, indeed, really                                                |
| narrō -āre               | relate, recount                                                    |
| nāscor nāscī nātus sum   | be born                                                            |
| nātūra -ae f.            | nature                                                             |
| nātus -ī m.              | son                                                                |
| nāvis -is f.             | ship                                                               |
| ne (enclitic)            | interrogative particle attached to the emphatic word in a question |
| nē                       | lest, that not                                                     |
| nec                      | and not, nor; nec ... nec, neither ...<br>nor; → neque             |
| necesse (indecl. adj.)   | necessary                                                          |
| necessitās -tātis f.     | necessity, need                                                    |
| nefās n. indecl.         | impiety, wickedness                                                |
| negō -āre                | deny, refuse                                                       |
| negōtium -ī n.           | business                                                           |

|                              |                                                                        |
|------------------------------|------------------------------------------------------------------------|
| nēmō                         | no one (gen. nūllīus, dat. nūllī, abl. nūllō or nūllā → nūllus -a -um) |
| nemus nemoris n.             | grove, forest                                                          |
| neque                        | and not, nor; neque ... neque, neither ... nor; → nec                  |
| nesciō -scīre                | not know, be ignorant                                                  |
| nisi, nī                     | if not, unless                                                         |
| niger nigra nigrum           | black                                                                  |
| nihil, nīl                   | nothing; not at all                                                    |
| nimis or nimium              | excessively                                                            |
| nimius -a -um                | too much, excessive                                                    |
| nōbilis -e                   | distinguished, noble; (as subst.) a nobleman or woman                  |
| noceō nocēre nocuī           | harm                                                                   |
| nōlō nōlle nōluī             | be unwilling                                                           |
| nōmen -inis n.               | name                                                                   |
| nōn                          | not                                                                    |
| nōndum                       | not yet                                                                |
| nōs nostrum/nostrī nōbīs nōs | we                                                                     |
| nōscō nōscere nōvī nōtum     | learn, know                                                            |
| noster nostra nostrum        | our                                                                    |
| nōtus -a -um                 | well-known                                                             |
| novus -a -um                 | new                                                                    |
| nox noctis f.                | night                                                                  |
| nūdus -a -um                 | naked, bare                                                            |
| nūllus -a -um                | not any, no one                                                        |
| num                          | interrogative particle implying negative answer                        |
| nūmen -inis n.               | divine will, deity                                                     |
| numerus -ī m.                | number, amount                                                         |
| numquam                      | never                                                                  |
| nunc                         | now                                                                    |
| nūntius -ī m.                | messenger; news                                                        |
| ob                           | against, on account of (+ acc.)                                        |
| occīdō -cīdere -cīdī -cīsum  | kill, cut down                                                         |

|                                    |                                                        |
|------------------------------------|--------------------------------------------------------|
| occupō -āre                        | seize, occupy; anticipate, do a thing first (+ infin.) |
| occurrō -currere -cucurrī -cursum  | run to meet; come into one's mind                      |
| oculus -ī m.                       | eye                                                    |
| ōdī ōdisse                         | hate                                                   |
| odium -ī n.                        | hatred                                                 |
| offerō offerre obtulī oblātum      | present, offer, expose                                 |
| officium -ī n.                     | service, duty                                          |
| ōlim                               | formerly, at that time                                 |
| omnis -e                           | all, every, as a whole                                 |
| onus oneris n.                     | load, burden                                           |
| opera -ae f.                       | labor, activity, work                                  |
| oportet -ēre -uit                  | it is proper, right (+ acc. + infin.)                  |
| oppidum -ī n.                      | town                                                   |
| ops opis f.                        | assistance, resources                                  |
| optō -āre                          | choose, select                                         |
| opus operis n.                     | work                                                   |
| ōrātiō -ōnis f.                    | speech, address                                        |
| orbis -is m.                       | circle; orbis terrārum: world                          |
| ōrdō -īnis m.                      | order, rank                                            |
| orior orīrī ortus sum              | arise, begin                                           |
| ōrō -āre                           | pray                                                   |
| ōs ōris n.                         | mouth, face                                            |
| os ossis n.                        | bone                                                   |
| ostendō ostendere ostendī ostentum | show, hold out                                         |
| ōtium -ī n.                        | leisure                                                |
| paene                              | almost                                                 |
| pār paris                          | equal                                                  |
| parcō parcere pepercī parsum       | spare, be sparing of (+ dat.)                          |
| parēns -ntis m./f.                 | parent                                                 |
| pāreō pārere pārūī                 | obey                                                   |
| pariō parere peperī partum         | bring forth, give birth to; accomplish                 |
| parō -āre                          | prepare, acquire; parātus -a -um, ready                |
| pars partis f.                     | part                                                   |

|                                 |                                                              |
|---------------------------------|--------------------------------------------------------------|
| parum                           | too little                                                   |
| parvus -a -um                   | small                                                        |
| pateō patēre patuī              | lie open, extend; be evident or obvious                      |
| pater patris m.                 | father, ancestor                                             |
| patior patī passus sum          | permit, endure                                               |
| patria -ae f.                   | fatherland, country                                          |
| paucī -ae -a                    | few, a few                                                   |
| paulō, paulum                   | to only a small extent, slightly, a little                   |
| pauper -eris                    | poor, lowly                                                  |
| pāx pācis f.                    | peace                                                        |
| peccō -āre                      | commit a wrong, injure                                       |
| pectus -oris n.                 | chest, breast                                                |
| pecūnia -ae f.                  | money                                                        |
| pecus -oris n.                  | cattle, sheep                                                |
| pellō pellere pepulī pulsum     | strike, beat, push, drive                                    |
| pendō pendere pependī pēnsu     | weigh, hang, suspend; pay                                    |
| per                             | through (+ acc.)                                             |
| perdō -dere -didī -ditum        | destroy                                                      |
| pereō -īre -īī -itum            | perish, be lost                                              |
| pergō pergere perrēxī perrēctum | continue, proceed; awaken                                    |
| perīculum -ī n.                 | danger                                                       |
| permittō -mittere -mīsī -missum | yield, allow, permit                                         |
| perpetuus -a -um                | unbroken, perpetual                                          |
| pertineō -tinēre -tinuī         | extend over, reach; refer to, pertain to, be the business of |
| pervenīō -venīre -vēnī -ventum  | arrive, reach                                                |
| pēs pedis m.                    | foot                                                         |
| petō petere petīvī petītum      | seek, aim at                                                 |
| pietās -tātis f.                | sense of duty, devotion, esp. between parents and children   |
| pius -a -um                     | dutiful, devoted, just, pious                                |
| placeō placēre placuī placitum  | please                                                       |
| plēbs plēbis f.                 | the common people                                            |
| plēnus -a -um                   | full                                                         |

|                                 |                                                 |
|---------------------------------|-------------------------------------------------|
| plērumque                       | generally                                       |
| plērus- plēra- plērumque        | the greater part, very many, most, the majority |
| poena -ae f.                    | penalty, punishment                             |
| poēta -ae m.                    | poet                                            |
| pondus ponderis n.              | weight                                          |
| pōnō pōnere posuī positum       | put, place; put aside                           |
| pontus -ī m.                    | the open sea, the deep                          |
| populus -ī m.                   | people                                          |
| porta -ae f.                    | gate                                            |
| portō -āre                      | carry a load                                    |
| pōscō pōscere popōscī           | demand, claim; inquire into                     |
| possum posse potuī              | be able                                         |
| post                            | after (adv. and prep. + acc.)                   |
| postea                          | afterwards                                      |
| posterus -a -um                 | next, later                                     |
| postquam                        | after                                           |
| potēns potentis                 | able, powerful                                  |
| potestās -ātis f.               | power                                           |
| potis -e                        | powerful, able                                  |
| praebeō -ēre -uī -itum          | furnish, supply, render                         |
| praeceptum -ī n.                | rule, precept; command                          |
| praecipio -cipere -cēpī -ceptum | anticipate, advise, warn                        |
| praeda -ae f.                   | booty, prey                                     |
| praemium -ī n.                  | bounty, reward                                  |
| praesēns -ntis                  | present, in person, ready                       |
| praesidium -ī n.                | garrison, protection                            |
| praestō -stāre -stitī -stitum   | excel, exhibit                                  |
| praeter                         | by, along, past; besides, except (+ acc.)       |
| praetereā                       | besides, moreover                               |
| praetor -ōris m.                | praetor, one of the chief Roman magistrates     |
| precor -ārī                     | pray, invoke                                    |
| premō premere pressī pressum    | press, pursue, overwhelm                        |



|                                  |                                                                               |
|----------------------------------|-------------------------------------------------------------------------------|
| pretium -ī n.                    | price, worth, reward; pretium operae: a reward for trouble                    |
| prex precis f.                   | prayers, entreaties                                                           |
| primum                           | at first, firstly                                                             |
| prīmus -a -um                    | first                                                                         |
| prīnceps -cipis                  | first, chief; (as subst.) leader, person in charge                            |
| prīncipium -ī n.                 | beginning                                                                     |
| prior prius                      | earlier, preceding                                                            |
| prīvātus -a -um                  | personal, private                                                             |
| prius or priusquam               | before                                                                        |
| prō                              | for, on behalf of, in proportion to (+ abl.)                                  |
| probō -āre                       | approve, prove; convince one (dat.) of a thing (acc.)                         |
| prōcēdō -cēdere -cessī -cessum   | go forth, advance                                                             |
| procul                           | at a distance                                                                 |
| prōdō prōdere prōdidī prōditum   | publish, hand down; give over, betray                                         |
| proelium -ī n.                   | battle                                                                        |
| proficīscor -ficīscī -fectus sum | set forth, go                                                                 |
| prohibeō -ēre -uī -itum          | restrain, keep away                                                           |
| prōmittō -mittere -mīsī -missum  | send forth, offer                                                             |
| prope                            | near, next; (comp.) propior, (superl.) proximus; (adv.) prope, nearly, almost |
| properō -āre                     | hasten, speed                                                                 |
| prōpōnō -pōnere -posuī -positum  | put forth, propose, present                                                   |
| proprius -a -um                  | one's own, peculiar                                                           |
| propter                          | because of (+ acc.)                                                           |
| prōsum prodesse profuī           | be of use, do good, help (+ dat.)                                             |
| prōtinus                         | at once, forthwith                                                            |
| prōvincia -ae f.                 | province; official duty                                                       |
| pūblicus -a -um                  | public, belonging to the state                                                |
| pudor pudōris m.                 | sense of shame, modesty, propriety                                            |
| puella -ae f.                    | girl; girl-friend                                                             |

|                                  |                                                                                                                                                   |
|----------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------|
| puer puerī m.                    | boy; slave                                                                                                                                        |
| pūgna -ae f.                     | fist-fight; battle                                                                                                                                |
| pugnō -āre                       | fight                                                                                                                                             |
| pulcher -chra -chrum             | beautiful                                                                                                                                         |
| putō -āre                        | think, suppose                                                                                                                                    |
| quā                              | where, how                                                                                                                                        |
| quaerō -rere -sīvī -sītum        | seek, inquire                                                                                                                                     |
| quālis -e                        | of what kind? what?                                                                                                                               |
| quam                             | how?; (after comparative) than                                                                                                                    |
| quamquam                         | however, although                                                                                                                                 |
| quamvīs                          | however you like; although                                                                                                                        |
| quandō                           | when?; since; sī quandō: if ever                                                                                                                  |
| quantum                          | (adv.) how much? how greatly? how much! how greatly! as much as                                                                                   |
| quantus -a -um                   | (interr.) how great? (rel.) of what size, amount, etc. (as subst.) what amount? (rel.) which amount; quantī, at what price? (rel.) at which price |
| quārē                            | how? why?                                                                                                                                         |
| quasi                            | as if                                                                                                                                             |
| quattuor                         | four                                                                                                                                              |
| que                              | and (postpositive enclitic)                                                                                                                       |
| quemadmodum                      | in what manner, how                                                                                                                               |
| queror querī questus sum         | complain of, lament                                                                                                                               |
| quī quae quod                    | who, which, what                                                                                                                                  |
| quia                             | because                                                                                                                                           |
| quicumque quaecumque             | who-, whatever                                                                                                                                    |
| quodcumque                       |                                                                                                                                                   |
| quīdam quaedam quoddam           | a certain one, someone                                                                                                                            |
| quidem                           | certainly, at least                                                                                                                               |
| quiēscō quiēscere quiēvī quiētum | keep quiet; sleep                                                                                                                                 |
| quīn                             | (adv.) indeed, in fact; (conjunction) so that ... not (+ subj.)                                                                                   |
| quīppe                           | (adv.) indeed, surely                                                                                                                             |
| quis quid                        | who? what? which?                                                                                                                                 |

|                                   |                                                                                                                                       |
|-----------------------------------|---------------------------------------------------------------------------------------------------------------------------------------|
| quisquam quicquam/quidquam        | any (single) person, anyone at all                                                                                                    |
| quisque quaeque quidque           | each one, everyone                                                                                                                    |
| quisquis quidquid                 | whoever, whichever                                                                                                                    |
| quō                               | for which reason; to or in what place;<br>to what end, for what purpose?                                                              |
| quōmodo                           | in what way, how?                                                                                                                     |
| quondam                           | formerly, once                                                                                                                        |
| quoniam                           | since, seeing that                                                                                                                    |
| quoque                            | also, too                                                                                                                             |
| quotiēns                          | interr. how many times? how often?<br>rel. as often as, whenever                                                                      |
| rapīō rapere rapuī raptum         | seize, tear away                                                                                                                      |
| rārus -a -um                      | wide apart, loose, thin; rare, seldom                                                                                                 |
| ratio -ōnis f.                    | method, plan, reason                                                                                                                  |
| recēdō -cēdere -cessī -cessum     | step back, recoil, recede, withdraw                                                                                                   |
| recēns -ntis                      | fresh, new                                                                                                                            |
| recipiō -cipere -cēpī -ceptum     | take back, receive; sē recipere, betake<br>oneself, go                                                                                |
| rēctus -a -um                     | straight, direct                                                                                                                      |
| reddō -dere -didī -ditum          | return, give back                                                                                                                     |
| redeō -īre -iī -itum              | go back, return                                                                                                                       |
| referō referre rettulī relātum    | bring back; report                                                                                                                    |
| regiō -ōnis f.                    | boundary, region                                                                                                                      |
| rēgius -a -um                     | kingly, royal                                                                                                                         |
| rēgnum -ī n.                      | kingship, kingdom                                                                                                                     |
| regō regere rēxī rēctum           | guide, rule                                                                                                                           |
| relinquō -linquere -līquī -lictum | abandon                                                                                                                               |
| reliquus -a -um                   | remaining, rest                                                                                                                       |
| reor rērī rātus sum               | think, imagine, suppose, deem                                                                                                         |
| reperiō -perīre -pperī -pertum    | find, find out                                                                                                                        |
| repetō -petere -petīvī -petitum   | demand, exact; revisit; call to mind,<br>recollect; repeat                                                                            |
| rēs reī f.                        | thing (rēs pūblica, commonwealth;<br>rēs familiāris, family property, estate;<br>rēs mīlitāris, art of war; rēs novae,<br>revolution) |

|                                         |                                                  |
|-----------------------------------------|--------------------------------------------------|
| respicio -ere -spēxī -spectum           | look back, regard, consider                      |
| respondeō -spondēre -spondī<br>-spōnsum | answer                                           |
| retineō -tinēre -tinuī -tentum          | hold back, keep                                  |
| revertō -vertere -vertī                 | turn back                                        |
| revocō -āre                             | call back, recall                                |
| reus -ī m.                              | defendant                                        |
| rēx rēgis m.                            | king                                             |
| rīdeō -ēre rīsī rīsum                   | laugh, laugh at                                  |
| rīpa -ae f.                             | bank of a river                                  |
| rogō -āre                               | ask                                              |
| rumpō rumpere rūpī ruptum               | break, rupture                                   |
| rūsus                                   | back, again                                      |
| rūs rūris n.                            | country                                          |
| sacer sacra sacrum                      | holy, sacred                                     |
| sacerdōs -dōtis m./f.                   | priest, priestess                                |
| saeculum -ī n.                          | generation, age, century                         |
| saepe                                   | often                                            |
| saevus -a -um                           | fierce, raging, wrathful                         |
| salūs -ūtis f.                          | health, safety                                   |
| sānctus -a -um                          | sacred, inviolable                               |
| sanguis -inis m.                        | blood                                            |
| sānus -a -um                            | sound, sane                                      |
| sapiēns -ntis                           | wise; (as subst.) wise man, sage,<br>philosopher |
| sapientia -ae f.                        | wisdom                                           |
| satis, sat                              | enough, sufficient, sufficiently                 |
| saxum -ī n.                             | rock, cliff, crag                                |
| scelus -eris n.                         | crime, sin                                       |
| scientia -ae f.                         | knowledge                                        |
| scīlicet                                | certainly, of course                             |
| sciō -īre -īvī/-īī -ītum                | know                                             |
| scribō scribere scrīpsī scrīptum        | write                                            |
| secundus -a -um                         | following; favorable; (as numeral)<br>second     |

|                             |                                                      |
|-----------------------------|------------------------------------------------------|
| sēcūrus -a -um              | free from care, tranquil; careless                   |
| sed                         | but                                                  |
| sedeō sedēre sēdī sessum    | sit                                                  |
| sēdēs -is f.                | seat, abode, habitation                              |
| semel                       | once                                                 |
| semper                      | always, ever                                         |
| senātus -ūs m.              | senate                                               |
| senex -is m.                | old man, elder; senior, older                        |
| sēnsus -ūs m.               | feeling, emotion, sense                              |
| sententia -ae f.            | opinion, judgment                                    |
| sentiō sentīre sēnsī sēnsum | perceive, feel, hear, see                            |
| sepulcrum -ī n.             | place of burial, tomb, grave                         |
| sequor sequī secūtus sum    | follow                                               |
| sermō -ōnis m.              | conversation, discourse                              |
| serviō -īre                 | be a slave, serve (+ dat.)                           |
| servō -āre                  | save, watch over                                     |
| servus -ī m.                | slave                                                |
| seu                         | whether; seu ... seu: whether ... or →               |
| sī                          | sīve                                                 |
| sīc                         | if                                                   |
| sīcut                       | in this manner, thus; sīc ... ut: in the same way as |
| sīdus -eris n.              | just as                                              |
| sīgnum -ī n.                | star, constellation                                  |
| silva -ae f.                | sign, standard, mark                                 |
| similis -e                  | forest, grove                                        |
| simul                       | like, similar                                        |
| sine                        | at the same time                                     |
| singulī -ae -a              | without (+ abl.)                                     |
| sinō sinere sīvī situm      | one each                                             |
| sinus -ūs m.                | allow, let go                                        |
| sīve                        | fold of a garment; lap, bay, gulf                    |
|                             | whether; sīve ... sīve: whether ... or → seu         |

|                                |                                                                          |
|--------------------------------|--------------------------------------------------------------------------|
| socius -a -um                  | friendly, allied; socius -ī m.: partner, comrade                         |
| sōl sōlis m.                   | sun                                                                      |
| soleō -ēre -uī -itum           | be accustomed                                                            |
| sōlum                          | only, merely                                                             |
| solvō solvere solvī solūtum    | release, set sail                                                        |
| sōlus -a -um                   | only, alone                                                              |
| somnus -ī m.                   | sleep, slumber; (pl.) dreams                                             |
| sonō sonāre sonuī sonitum      | sound, resound                                                           |
| soror -ōris f.                 | sister                                                                   |
| sors sortis f.                 | lot, fate, destiny; oracle                                               |
| spargō spargere sparsī sparsum | scatter                                                                  |
| spatium -ī n.                  | space                                                                    |
| speciēs -ēī f.                 | aspect, appearance                                                       |
| spectō -āre                    | look at, consider                                                        |
| spērō -āre                     | to hope                                                                  |
| spēs speī f.                   | hope                                                                     |
| spīritus -ūs m.                | breath, life, spirit                                                     |
| statim                         | immediately                                                              |
| statuō -ere -uī -ūtum          | set up, determine                                                        |
| stella -ae f.                  | star                                                                     |
| stō stāre stetī statum         | stand                                                                    |
| studeō -ēre -uī                | be eager, be zealous, care for (+ dat.)                                  |
| studium -ī n.                  | eagerness, zeal                                                          |
| sub                            | under, close to (+ acc. or abl.)                                         |
| subeō -īre -iī -itum           | go under; endure                                                         |
| subitō                         | suddenly, unexpectedly                                                   |
| sui sibi sē/sēsē               | him- her- itself, themselves                                             |
| sum esse fuī futūrum           | be, exist; fut. infin. often = fore, impf. subj. often = forem for essem |
| sūmō sūmere sūmpsī sūmptum     | take up                                                                  |
| super                          | over (adv. and prep. + acc.)                                             |
| superbus -a -um                | overbearing, proud, haughty                                              |
| superī -ōrum m. pl.            | those above, i.e. the gods                                               |
| superō -āre                    | overcome, surpass, defeat                                                |

|                                       |                                                                                                       |
|---------------------------------------|-------------------------------------------------------------------------------------------------------|
| supersum -esse -fuī                   | remain, survive; be superfluous (to)                                                                  |
| superus -a -um                        | situated above, upper                                                                                 |
| supplicium -ī n.                      | punishment, penalty                                                                                   |
| suprā                                 | above, beyond (adv. and prep.<br>+ acc.)                                                              |
| surgō surgere surrēxī surrēctum       | rise                                                                                                  |
| suscipiō -cipere -cēpī ceptum         | take up                                                                                               |
| sustineō sustinēre sustinuī sustentum | hold up, sustain                                                                                      |
| suus -a -um                           | his own, her own, its own                                                                             |
| taceō -ēre -uī -itum                  | be silent; tacitus -a -um, silent                                                                     |
| tālis tāle                            | such                                                                                                  |
| tam                                   | so, so much                                                                                           |
| tamen                                 | nevertheless, still                                                                                   |
| tamquam                               | so as, just as                                                                                        |
| tandem                                | finally                                                                                               |
| tangō tangere tetigī tāctum           | touch                                                                                                 |
| tantum, tantummodo                    | only                                                                                                  |
| tantus -a -um                         | so great, so much; (as pronoun) such<br>a quantity, so much; tantī, at such a<br>price, of such worth |
| tardus -a -um                         | slow, sluggish, lingering                                                                             |
| tēctum -ī n.                          | roof; building, house                                                                                 |
| tegō tegere tēxī tēctum               | cover, conceal                                                                                        |
| tellus tellūris f.                    | earth                                                                                                 |
| tēlum -ī n.                           | missile, weapon, spear                                                                                |
| tempestas -tātis f.                   | period of time, season; bad weather,<br>storm                                                         |
| templum -ī n.                         | consecrated ground; temple                                                                            |
| tempus -oris n.                       | time                                                                                                  |
| tendō tendere tetendī tentum          | stretch, extend, direct (one's steps or<br>course)                                                    |
| tenebrae -brārum f. pl.               | darkness, the shadows                                                                                 |
| teneō -ēre -uī tentum                 | hold, keep                                                                                            |
| tener -era -erum                      | tender                                                                                                |
| temptō -āre                           | try, test                                                                                             |

|                                |                                                                       |
|--------------------------------|-----------------------------------------------------------------------|
| tergum -ī n.                   | back, rear; ā tergō: from the rear                                    |
| terra -ae f.                   | land                                                                  |
| terreō terrēre terruī territum | terrify, frighten                                                     |
| tertius -a -um                 | third                                                                 |
| testis -is m.                  | witness                                                               |
| timeō -ēre -uī                 | to fear, to dread                                                     |
| timor -ōris m.                 | fear                                                                  |
| tollō tollere sustulī sublātum | raise up, destroy                                                     |
| tot                            | so many                                                               |
| tōtus -a -um                   | whole, entire                                                         |
| trādō -dere -didī -ditum       | hand over, yield                                                      |
| trahō trahere trāxī trāctum    | drag, draw                                                            |
| trānseō -īre -iī -itum         | go across                                                             |
| trēs tria                      | three                                                                 |
| tribūnus -ī m.                 | tribune, title of various Roman officials, as mīlitum, plēbis, aerārī |
| trīstis -e                     | sad, solemn, grim                                                     |
| tū tuī tibi tē                 | you (sing.)                                                           |
| tum or tunc                    | then                                                                  |
| turba -ae f.                   | crowd, uproar                                                         |
| turbō -āre                     | disturb, confuse                                                      |
| turpis -e                      | ugly, unsightly; disgraceful                                          |
| tūtus -a -um                   | safe, protected                                                       |
| tuus -a -um                    | your                                                                  |
| vacō vacāre                    | be empty, open, unoccupied                                            |
| vacuus -a -um                  | empty                                                                 |
| vagus -a -um                   | wandering, shifting                                                   |
| valeō valēre valuī             | be strong, excel, be valid, prevail;<br>valē: farewell!               |
| validus -a -um                 | strong                                                                |
| vanus -a -um                   | empty; false, deceitful                                               |
| varius -a -um                  | changing, varied, various                                             |
| vātēs -is m.                   | poet, bard                                                            |
| ubi                            | where, when                                                           |
| ve                             | or (postpositive enclitic)                                            |



|                            |                                                     |
|----------------------------|-----------------------------------------------------|
| vehō vehere vēxī vectum    | carry; vehor vehī vectus sum: travel, ride          |
| vel                        | or else, or; even; vel ... vel: either ... or       |
| velut                      | even as, just as                                    |
| veniō venīre vēnī ventum   | come                                                |
| ventus -ī m.               | wind                                                |
| verbum -ī n.               | word                                                |
| vērē                       | truly                                               |
| vereor verērī veritus sum  | fear, stand in awe of                               |
| vērō                       | in fact, certainly, without doubt                   |
| vertō vertere vertī versum | turn                                                |
| vērus -a -um               | true                                                |
| vester vestra vestrum      | your                                                |
| vestīgium -ī n.            | footstep, footprint, track                          |
| vestis -is f.              | garment, robe, clothing                             |
| vetō -āre vetuī vetitum    | forbid                                              |
| vetus veteris              | old                                                 |
| via -ae f.                 | way, street                                         |
| vīcīnus -a -um             | neighboring, near                                   |
| victor -ōris m.            | conqueror                                           |
| victōria -ae f.            | victory                                             |
| videō vidēre vīdī vīsum    | see                                                 |
| vincō vincere vīcī victum  | conquer                                             |
| vinculum -ī n.             | bond, fetter, tie                                   |
| vīnum -ī n.                | vine, wine                                          |
| vir virī m.                | man                                                 |
| virgō -inis f.             | maiden, virgin, girl                                |
| virtūs -ūtis f.            | valor, manliness, virtue                            |
| vīs f.                     | force; (acc.) vim, (abl.) vī; (pl.) vīrēs, strength |
| vīta -ae f.                | life                                                |
| vītium -ī n.               | flaw, fault, crime                                  |
| vītō -āre                  | avoid, shun                                         |
| vīvō vīvere vīxī vīctum    | live                                                |
| vix                        | scarcely                                            |

|                          |                                                                                                                                        |
|--------------------------|----------------------------------------------------------------------------------------------------------------------------------------|
| ūllus -a -um             | any, anyone                                                                                                                            |
| ultimus -a -um           | farthest, final, last, ultimate                                                                                                        |
| ultrā                    | beyond, further (adv. and prep.<br>+ acc.)                                                                                             |
| umbra -ae f.             | shade, shadow                                                                                                                          |
| umquam                   | ever                                                                                                                                   |
| unda -ae f.              | wave, flowing water, water                                                                                                             |
| unde                     | from where                                                                                                                             |
| undique                  | from all sides, on all sides                                                                                                           |
| ūnus -a -um              | one                                                                                                                                    |
| vocō -āre                | call                                                                                                                                   |
| volō velle voluī         | wish, be willing                                                                                                                       |
| volucer -cris -cre       | flying                                                                                                                                 |
| volucris -is f./m.       | bird                                                                                                                                   |
| voluntās -ātis f.        | wish, desire                                                                                                                           |
| voluptās -ātis f.        | pleasure, enjoyment                                                                                                                    |
| vōs                      | you (pl.); (gen.) vestrum/vestri,<br>(dat./abl.) vōbīs, (acc.) vōs                                                                     |
| vōtum -ī n.              | solemn promise, vow; hope                                                                                                              |
| vōx vōcis f.             | voice, utterance                                                                                                                       |
| urbs urbis f.            | city                                                                                                                                   |
| ūsque                    | up to; continuously                                                                                                                    |
| ūsus -ūs m.              | use, experience                                                                                                                        |
| ut, utī                  | as (+ indic.); so that, with the result<br>that (+ subj.); (in questions) in what<br>manner, how; (exclam.) to what an<br>extent! how! |
| uterque utraque utrumque | each of two                                                                                                                            |
| ūtilis -e                | useful                                                                                                                                 |
| ūtor ūtī ūsus sum        | use, consume, employ (+ abl.)                                                                                                          |
| utrum                    | whether; utrum ... an: whether ... or                                                                                                  |
| vulgō                    | commonly                                                                                                                               |
| vulgus -ī n. and m.      | the common people                                                                                                                      |
| vulnus -eris n.          | wound                                                                                                                                  |
| vultus -ūs m.            | look, expression, face                                                                                                                 |
| uxor uxōris f.           | wife                                                                                                                                   |

# About the Team

Alessandra Tosi was the managing editor for this book.

Hannah Shakespeare proof-read this manuscript.

Jeevanjot Kaur Nagpal designed the cover. The cover was produced in InDesign using the Fontin font.

Annie Hine typeset the book in InDesign. The main text font is Tex Gyre Pagella and the heading font is Noto Serif.

Jeremy Bowman produced the PDF, paperback, and hardback editions and created the EPUB.

The conversion to the HTML edition was performed with epublius, an open-source software which is freely available on our GitHub page at <https://github.com/OpenBookPublishers>

Lucy Barnes was in charge of marketing.

This book was peer-reviewed by two anonymous referees. Experts in their field, these readers give their time freely to help ensure the academic rigour of our books. We are grateful for their generous and invaluable contributions.



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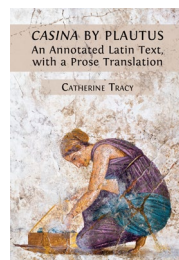
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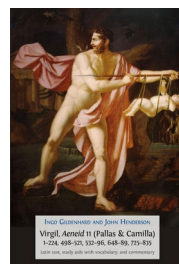


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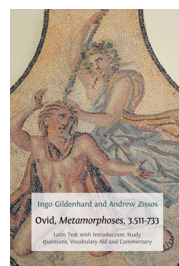


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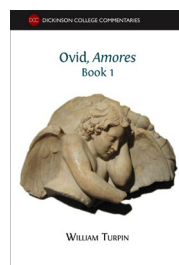
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